

CORDERII Colloquiorum
Centuria Selecta :

English OR, A *Revised Edition*
SELECT CENTURY

OF

CORDERIUS's Colloquies:

WITH AN

ENGLISH TRANSLATION

AS LITERAL as possible ;

English Designed for the USE of

BEGINNERS in the *Latin* Tongue.

Marshall
By John
By JOHN CLARKE,

Late Master of the Publick GRAMMAR-SCHOOL
in Hull, and AUTHOR of the *Introduction to the*
Making of LATIN.

Latin Making
The NINETEENTH EDITION

L O N D O N :

Printed for H. WOODFALL, J. RIVINGTON, R. BALDWIN, W. JOHNSTON; L. HAWES, W. CLARKE, and R. COLLINS; S. CROWDER, T. LONGMAN, and M. RICHARDSON, MDCCLXV.

Robert Parkinson
Jus Liber~~et~~ 1773



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The P R E F A C E.

HE Advantage of *Literal Translations* of the easier Authors in the *Latin* Tongue for the Use of Beginners is so very great, and withal so very visible, that it will appear, I doubt not to others, upon a little Reflexion, as it does to me, a Wonder, our Schools should remain so long unfurnished with any Helps of this Kind. How it comes about, those concerned in the Education of Youth should be so much overseen in so plain a Matter, I know not. The Generality at least have appeared so little sensible of any Thing amiss in the vulgar Method of Teaching, in this respect, that they have gone hitherto contentedly forward in a very rugged, uneven, painful Way, without so much as suspecting it capable of being rendered more easy and delightful. The little Progress made in our Schools the first four or five Years Boys spend there, is really amazing, and would naturally tempt a Person of any Reflexion to suspect there must be some very great Flaw, some notorious Mismanagement in the common Method of Proceeding. How else comes it to pass that the *French* Tongue is attained to a good Degree of Perfection in Half the Time that is spent in the *Latin* Tongue to no Manner of Purpose? I grant, indeed, the Way of Expression in the *French* is much nearer that of our own Language than the *Latin*, and by consequence much easier to obtain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the *French* well, whereas in double the Time, or more, spent at a Grammar School, he shall be so far from talking and writing *Latin*, that he shall not be able to read half a dozen Lines in the easiest Classick Author you can put into his Hands. This slow Ad-

vance is owing to more Causes than one, as I have, I think, make appear sufficiently in my *Essay upon the Education of Youth in Grammar Schools*: But the main Cause, I take to be the Want of the Helps abovementioned, that is, *Literal Translations*. This, one would think, the Method taken in teaching the *Greek Tongue*, (to say nothing of French and other modern Languages, where such Helps are always used) should naturally have suggested to any one concerned in the Education of Youth; and yet, I know not how it is, we have blunder'd on in such a Way of teaching the *Latin Tongue*, as proves a very great Misfortune to all Boys, on account of that prodigious Loss of Time it occasions, but especially to such as are not designed for the *University*, and therefore cannot stay long enough at School, to attain to the Reading of a *Latin Author*, in that tedious lingering Way of Proceeding observed in our Schools. The six or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Space is necessary for the Attainment of but a moderate Skill in that Language, according to the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too great Sagacity, not to take notice of this Defect in the vulgar Method; and some Body, pursuant to his Advice in his Book of Education, has published *Æsop's Fables* with an interlineary Version. But that Way of Printing them is not, I think, so proper for Schools; and therefore I could wish we had a new Edition of the Book, with the *Latin* and *English* each in their distinct Pages or Columns. For whilst the *Latin* Words are in the same Order with the *English*, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of falling into a Mistake; the Book will be made as easy for his Use as any one could desire. This Objection, which that Edition of *Æsop's Fables* is liable to, is

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Nothing can be more egregiously trifling, than the usual Method of proceeding with Beginners in the *Latin* Tongue. When Boys come into CORDERIUS, they have two or three Lines construed them by the Master, once or twice over ; these are thought sufficient to employ them for an Hour or two : But as it is neither once, nor twice, nor ten times construing over, that will be sufficient for the Generality of Boys, so they find they want more Help still, and therefore must either sit doing of nothing, or be continually pacing it up and down the School to the Master, or their Schoolfellows, for Assistance ; and after all, poor Innocents, are frequently whipped for their Master's Folly. The Truth of it is, it is impossible for any one Man that has three or four, or (as is sometimes the Case) seven or eight Forms to take care of, to give such a due Attendance to one Form of Boys, who cannot make a Step without Help, as is necessary to keep them employed ; and therefore a *Literal Translation* is indispensably necessary to their easy and speedy Progress in the Language : For to put them upon getting their Lessons by the Dictionary, is still more ridiculous and intolerable : They not only want Skill to use it, and to make choice of proper Words, where there is any Variety ; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it would be unavoidably lost that way.

Translations therefore, *Translations*, I say, as *Literal* as possible, are absolutely and indispensably necessary in our Schools, for the Ease both of Master and Scholar, and the speedy Progress of the latter in his Business ; for whilst the Boys have their Words all ready at Hand, and can, with one Cast of their Eye, set themselves a going again when they are at

a Stop, they will proceed with Ease and Delight and make a much quicker Progress than they would otherwise do.

We are, it is true, already furnished with one Edition of CORDERIUS, to which is annexed a Translation by HOOL; but he so little understood the Business he was about, that he never designed his *Translation* as *Literal*, and has therefore very wisely taken care to give us notice of it in the Title Page. The Use of Translations for Beginners is not merely to inform them of the Meaning of each Sentence in gross; for when would they arrive to any tolerable Knowledge of the Language at that rate? But to teach them the precise and proper Signification of Words; without which, as no Language can be understood or attained, so it requires nothing but Memory to attain it, and therefore ought to take place, in the Education of Children, at least of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflection, and for that Reason is much less suited to the Capacity of a Child than what only employs the Memory.

The Reader is here presented with the *Choice* of CORDERIUS's *Colloquies*, being as many as are necessary for Boys to read, and a great many more than they usually do read, and to them is annexed a *Translation* as *Literal* as can be wished. In order likewise to render the Reading of them still the more easy, I have placed the *Latin* Words in their natural Order, that is to say, in the same they have in the *English*; by which means, one great Obstacle to the Improvement of Beginners is removed. And for their further Direction, as well as to prevent all Possibility of Error, the Words which answer one another in the *Latin* and *English*, are in the same Character, the *Roman* and *Italick* being used alternately for that Purpose. Of this the Master must take care to inform his Boys.

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CORDERII Colloquiorum Centuria Selecta, &c.

COLL. I.

A. QUID agis?

B. Repeto mecum.

A. Quid repetis?

B. Pensum quod præceptor præscripsit nobis hodie.

A. Tenesne memoriâ?

B. Sic opinor.

A. Repetamus unâ, sic uterque nostrum pronuntiabit rectiùs coram præceptore.

B. Incipe tu igitur, qui provocasti me.

H. Age, esto attentus ne mas me aberrare.

B. Sum promptior ad audiendum, quàm tu [ad pronuntiandum.

WHAT are you doing?

I am repeating by myself.

What are you repeating?

The Task which the Master set us to-day.

Do you retain it in Memory?

So I think.

Let us repeat together, thus each of us will say the better before the Master.

Begin you then, who have challenged me.

Come on, be attentive that you do not suffer me to go wrong.

I am readier to hear, than you to say.

COLL.

COLL. II.

A. Visne *repetere* prælectionem *mecum*?

B. Volo.

A. Tenesne?

B. Non *recte* satis *fortasse*.

A. Age, *faciamus* periculum.

B. Quid *igitur* expectamus?

A. Incipe *ubi* voles.

B. Atqui *est* tuum *incipere*.

A. Quid *ita*?

B. Quia *invitasti* me.

A. Dicis *æquum*, attende *igitur*.

B. Attendo, *repete*.

Will you *repeat* the Lesson *with* me?

I will.

Do you retain *it*?

Not *right* enough *perhaps*.

Come, *let* us make Trial.

What *then* do we tarry for?

Begin *when* you will.

But *it* is your Part to *begin*.

Why *so*?

Because *you* invited me.

You say *right*, attend *then*.

I do attend, *repeat*.

COLL. III.

A. Jamne tenes *quæ* sunt *reddenda* *tertia* *hora*?

B. Tenco.

A. Ego quoque.

B. Ergo *confabulemur* paulisper.

A. Sed *si* monitor *intervenierit*, putabit *nos* *garrire*.

Do you retain already *those things* which are to be said at three o'Clock?

I do retain them.

I also.

Then *let* us talk together a little.

But *if* the Monitor come upon us, he will think we are prating.

B. Quid



B. Quid times ubi nihil est timendum? si venerit, non depredendet nos in otio, aut in aliquâ malâ re; audiatur, si velit, nostrum colloquium.

A. Loqueris optimè, sed cedamus aliquò in angulum, ne quis impediatur nos.

What do you fear, where nothing is to be feared? if he should come, he will not catch us in idleness, or in any bad thing; let him hear, if he will, our Discourse

You say very well, let us withdraw some where into a Corner, lest any one should disturb us.

C O L L. IV.

A. Non decet nos otiosi aut garrere hic, dum præceptor expectatur.

B. Quid ais? non decet; imò, non licet, nisi volumus vapulare.

A. Tu audi me igitur, dum pronuncio prælectionem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum rectè satis, relege, semel atque iterum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam periculum, si vis audire me.

B. Age, pronuncia, redidisti omnia rectè.

It doth not become us to idle, or prate here whilst the Master is expected.

What say you? it doth not become; nay, we must not, unless we would be whipped.

Do you hear me then whilst I say my Lesson, will hear you afterwards.

Come, say away.

Do I not retain it.

Not yet well enough, read it over again, once and again.

I will do so.

Do you retain it now?

I think so, I will make Trial, if you will hear me.

Come, say away, you have said all well.

C O L L. V.

A. Cur non scribis?

B. Quia non libet.

Why do you not write?

Because it doth not please

ME.

But the Master bad you.

A. Atqui præceptor iussit te.

B. Scio, sed est mihi aliquid legendum prius; præterea, habeo nihil quod scribam nunc.

I know it, but I have something to read first; besides, I have nothing that I can write now.

A. O si velles scribere mihi!

O that you would write for me!

B. Quidnam?

What?

A. Habeo præceptoris dictata describenda.

I have the Master's Dictates to write out.

B. Quæ dictata?

What Dictates?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam tibi, sed expecta crastinum diem.

I will willingly write out for you, but stay till Tomorrow.

A. Expectabo igitur, sed ne fallas quæso.

I will stay then, but do not fail I pray.

B. Non fallam.

I will not fail.

C O L L. VI.

A. Visne describere prælectionem mihi?

Will you write out the Lesson for me.

B. Cur non scripsisti?

Why have you not written it?

A. Quia fui occupatus hesterno die.

Because I was busy Yesterday.

B. Accipe meum librum et describe.

Take my Book and write it out.

A. Non ignoras me scribere lentius, et tu describeris totam citius quam ego quatuor aut quinque versiculos.

B. Quære alium scriptorem tibi, non possum dare operam tibi nunc.

A. Cur non?

B. Est mihi aliud negotium, idemque pernecessarium.

A. Nolo urgere, nec possum quidem, sed saltem commoda tuum codicem.

B. Accipe, utere ut libet, modò ne abutare.

A. Est nihil quod verearis hic.

You are not ignorant that I write slowly, and you will have written out the whole sooner than I four or five Verses.

Seek another Writer for you, I cannot give my Labour to you now.

Why not?

There is to me other Business, and the same very necessary.

I will not urge you, nor can I indeed, but at least lend your Book.

Take it, use it as you please, only do not abuse it.

There is nothing that you may fear here.

C O L L. VII.

A. Unde venis?

B. Venio infernè.

A. Quod negotium erat tibi infra?

B. Ivi redditum urinam.

A. Sede nunc ad mensam, et mane in cubiculo donec rediero.

B. Quid agam interea?

Whence come you?

I come from below.

What Business was there for you below?

I went to make Water.

Sit now at the Table and tarry in the Chamber, until I come back.

What shall I do in the mean time?

A. Edisce *prælectionem* in crastinum diem, ut reddas eam mihi ante cœnam.

B. Edidici jam, *præceptor*.

A. Lude igitur.

B. Sed habeo nullos *colubifores*.

A. Invenies nonnullos in hac vicinîa, ex tuis *condiscipulis* etiam.

B. Non curo id nunc; malim (si placet tibi) ediscere de catechismo in dominicum diem.

A. Ut libet.

B. Si quis quærat te, quid dicam illi?

A. Dic me prodiisse, reversurum mox.

Learn well your Lesson against To-morrow, that you may say it to me before Supper.

I have learnt it already, Master.

Play then.

But I have no Play-Fellows.

You will find some in this Neighbourhood, of your School-fellows too.

I do not care for that now; I had rather (if it please you) learn out of my Catechism against the Lord's Day.

As you will.

If any one should ask for you, what shall I say to him?

Tell him that I am gone abroad, but will return presently,

C O L L. VIII.

A. Visne dare mihi unicam pennam?

B. Non dantur mihi.

A. Hem! negas mihi tantillam rem? Quid si rogarem magnum quidam?

B. Fortasse ferres repulsam.

Will you give me one Pen?

They are not given to me,

How! do you deny me so small a thing? What if I should ask any Thing great?

Perhaps you would have a Denial.

A. Credo

Centuria Selecta.

Lesson a- A. Credo equidem; agé,
ow, that *non peto dono, visne com-*
me before *modare? reddam tibi cras.*

already, B. Non recuso, modò ne
abutaris.

A. Non abutar.

Play-Fel- B. Cave ne moveas pe-
dem hinc antequam redeam.

me in this A. Movebo nusquam,
of your dummodo redeas maturè,
for that alioqui non expectabo tuum
her (if it reditum.
ut of my
the Lord.

ld ask for A. Visne commodare mi-
I say to hi tuum Terentium?

I am B. Volo equidem, modò
will re repetas illum à Conrado, cui
dedi utendum.

A. Quo signo vis repe-
tam?

B. Nempe hóc, quòd
habeo ejus epistolas.

A. Id est satìs mihi.

B. Sed quando reddes?

me on A. Quum descripsero con-
given to textum in tres aut quatuor
deny me prælectiones.
? What B. Matura igitur, ne in-
any Thing commodos meo studio.

A. Maturabo.

ould have

A. Credo

I think so indeed; come,
I do not ask it as a Gift,
will you lend it me? I
will give it you again To-
morrow.

I do not refuse, only
do not abuse it.

I will not abuse it.

See you do not stir a Foot
from hence before I come
again.

I will stir no rubber,
provided you return in time,
otherwise I will not wait
your Return.

C O L L. IX.

Will you lend me your
Terence?

I will indeed, provided
you fetch it from Conradus,
to whom I gave it to use.

By what Token will you
that I fetch it?

Truly by this, that I
have his Epistles.

That is enough for me.

But when will you give it
me again?

When I shall have writ-
ten out the Context on three
or four Lessons.

Make haste then, lest
you hinder my study.

I will make haste.

B 3

B. Sed

B. Sed *heus*, cura ne macules, alioquin *aggrè* commodabo posthac.

A. Nempe *essem* indignus beneficio.

But *ho*, take care you do not blot it, otherwise I shall hardly lend it you hereafter.

Truly I should be unworthy of your kindness.

COLL. X.

A. Vidistine *librum* meum?

B. Quem *librum* quaeris?

A. *Ciceronis epistolas*.

B. Ubi reliquisti?

A. Oblitus sum *in scholâ*.

B. Fuit tua negligentia.

A. Fateor, sed interim indica, si scias quem accepisse.

B. Cur non adis præceptorem? solet (ut scis) aut ferre ea quæ relicta sunt à nobis in museolum, aut dare alicui qui reddat.

A. Mones bene, quàm obliuiosus sum qui non cogitaveram istud?

Have you seen my Book?

What Book do you seek for?

Cicero's Epistles.

Where left you it?

I forgot it in the School.

That was your Negligence.

I confess it, but in the mean time tell me, if you know any one to have taken it.

Why do you not go to the Master? he is wont (as you know) either to carry those Things which are left by us into his study, or to give them to some body who may give us them again.

You admonish well, how forgetful am I who had not thought of that!

COLL. XI.

A. Potesne dare mutuò mihi aliquantulum pecuniæ?

B. Quantum petis?

Can you lend me a little Money?

How much do you ask for?

A. Quin-

are you de
wise I shall
ereafter.
e unwor-
s.
A. Quinque asses, si est
commodum tibi.

B. Non habeo tot.

A. Quot igitur.

B. Tantum quatuor.

A. Bene sanè, da mihi
istos quatuor.

my Book?
vis.
A. Dabo dimidium si

A. Cur non totum?

you seek
duobus.
B. Quia opus est mihi

A. Da mihi duos igitur,
quæso.

School.
B. Sed non sufficient tibi.

Negli.
A. Petam ab aliquo
alio.

t in the
e, if you
ve taken
tur. Quando reddes?

go to the
t (as you
rry those
left by us
to give
who may
A. Die Saturni, ut spe-
ro, cum pater venerit ad
forum.

B. Esto memor igitur.

A. Ne timeas.

Five Pence, if it be con-
venient to you.

I have not so many.

How many then?

Only four.

Well indeed, give me
those four.

I will give you half if
you will.

Why not the whole?

Because I have need of
two.

Give me two then, I
pray.

But they will not be suf-
ficient for you.

I will ask of somebody
else.

Take these two then.
When will you repay
me?

Upon Saturday, as I
hope, when my Father
shall come to the Market.

Be mindful then.

Do not fear.

C O L L. XII.

well,
I who
that!
A. Da mutuò mihi duos
asses.

B. Nunc non est facile
mihi dare.

e a little
te accepisse pecuniam he-
sterno die.

ask for?
Quin-

Lend me two Pence.

Now it is not easy for me
to lend.

What hinders? I know
you to have received Money
Yesterday.

B 4

B. Acepi

B. Accepi quidem, sed libri sunt emendi, et alia necessaria mihi.

A. Nolo remorari tuum commodum.

B. Ubi emero quæ sunt opus mihi, si quid superfit, dabo mutuo.

A. Interea igitur expectabo sperans; sed quid si nihil superstitierit tibi?

B. Dicam tibi statim, ne expectes diutius frustra.

A. Quando emes ea quæ decrevisti?

B. Cras, ut spero, aut ad summum perendie.

I have received indeed, but Books are to be bought, and other Things necessary to me.

I will not hinder your Advantage.

When I shall have bought what Things are needful to me, if any thing remain, I will lend it.

In the mean time then I will wait in hopes; but what if nothing remain to you?

I will tell you immediately, that you may not wait longer in vain.

When will you buy those Things which you have designed?

To-morrow, as I hope, or at farthest the Day after to-morrow.

COLL. XIII.

A. Abiitne tuus pater?

B. Abiit.

A. Quotâ horâ?

B. Primâ pomeridianâ.

A. Quid dixit tibi?

B. Monuit me multis verbis ut studerem diligenter.

A. Utinam facias sic.

B. Faciam Deo juvante.

Is your Father gone?

He is gone.

At what a Clock?

At One in the Afternoon.

What said he to you?

He admonished me in many Words that I should study diligently.

I wish you would do so.

I will do it God helping.

A. Deditne

A.
B.

A.
B.
A.

quid fa
B.

alia q
A.

B.
animos

A.
labif

benter
A.

A.
nunc
B.

duni.
A.
B.

A.
B.
tis.

A.
that
diu,

sentia

ed indexd. A. Deditne tibi pecu-
e bought niam?

neceffary B. Ut solet ferè.

der you A. Quantum?

ve bough B. Nihil ad te.

needfu A. Fateor; sed tamen
remain, quid facies istâ pecuniâ?

ime then B. Emam chartam, et
pes; but alia quæ sunt opus mihi.

remain A. Quid si amiseris?

imme. B. Ferendum erit æquo
may not animo.

n. A. Quid si fortè eguero,
you buy abisne mutuò?

which you A. Dabo mutuò, et li-
benter quidem.

I hope, A. Ago tibi gratias.
day after

Has he given you Mo-
ney?

He has given, as he uses
commonly.

How much?

Nothing to you.

I confess it; but yet
what will you do with that
Money?

I will buy Paper, and
other Things, which are
needful to me.

What if you should lose
it?

It will be to be borne
with an equal Mind.

What if by chance I
shall want, will you lend?

I will lend, and willingly
indeed.

I give you Thanks.

C O L L. XIV.

one? A. Ubi est tuus pater
nunc?

k? B. Puto eum esse Lug-
duni.

e After. A. Quid agit illic?

you? B. Negotiatur.

me in A. E quo tempore?

I should B. Ab ipso initio merca-
tis.

d do so. A. Miror valde quâ au-
elping. diu, cum sit tanta pesti-
Deditne lentia in eâ urbe.

Where is your Father
now?

I suppose him to be at
Lyons.

What does he do there?

He trades.

From what Time?

From the very beginning
of the Fair.

I wonder much how he
dare tarry there so long,
seeing there is so great a
Plague in that City.

B. Non est adeò mirandum.

A. Itane videtur tibi?

B. Ita, profecto, nam fuit aliàs in majore periculo, sed Dominus Deus custodivit eum semper.

A. Credo equidem, et custodiet eum adhuc. Sed quando est reversurus?

B. Nescio, expectamus in horas.

A. Deus reducat illum.

B. Ita precor.

A. Quònam abis nunc?

B. Rectà domum, vale.

A. Vale tu quoquè.

It is not so much to be wondered at.

Does it seem so to you?

So, indeed, for he has been at other times in greater Danger, but the Lord God has guarded him always.

I believe it indeed, and will guard him yet. But when is he to return?

I know not, we expect him every hour.

God bring him back.

So I pray.

Whither are you a going now?

Straight home, farewell.

Fare you well too.

C O L L. XV.

A. Quid es ita lætus?

B. Quia pater meus modò venit.

A. Ain tu, unde venit?

B. Londino.

A. Quando advenit?

B. Modò; ut dixi tibi jam.

A. Jamne salutâsti?

B. Salutavi quum descenderet ex equo.

Why are you so glad?

Because my Father is just come.

Say you so, whence came he?

From London.

When came he?

Just now: as I have told you already.

Have you already saluted him?

I saluted him as soon as he alighted from his Horse.

A. Qu

much to be
to you?
or he ha
s in great
Lord Go
always.
indeed, an
yet. Bu
rn?
we expect
back.
u a going
e, far
oo.
glad?
ber is ju
ence cam

A. Quid amplius fecisti illi?

B. Detraxi calcaria et ocreas.

A. Miror te non mansisse domi propter ejas adventum.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cum prælectio est audienda.

A. Consulis bene tibi, qui habeas rationem temporis: sed valetne pater?

B. Recte, Dei Beneficio.

A. Equidem, plurimum gaudeo, tuâ causâ et ejus, quod rediêrit peregrè salvus.

B. Facis ut decet amicis, sed colloquimur cras pluribus verbis.

A. Vide præceptorem, qui jam ingreditur scholam.

B. Eamus auditum prælectionem.

What more did you for him?

I pulled off his Spurs and Boots.

B. I wonder you did not stay at Home on account of his coming.

Neither would he permit, nor did I want, especially now, when the Lesson is to be heard.

You consult well for yourself, who have Regard to your Time. But is your Father well?

Well, by God's Blessing.

Truly I am very glad, for your sake, and his, that he hath returned from abroad safe.

You do as becomes a Friend, but we will talk to-morrow in more Words.

See the Master, who now enters the School.

Let us go to hear the Lesson.

C O L L. XVI.

I hav
ly salute
as soon
is Horst
A. Qu

A. Ubi est tuus frater?

B. Ivit domum modò.

A. Quid eò?

B. Petium nobis opsonium.

A. Quid opus est vobis opsonio nunc?

Where is your Brother?

He went Home just now. Why thither?

To fetch us Victuals.

What Need is there to you of Victuals now?

B. In

B. In merendam.

For our Afternoon's Repast.

A. An non habetis in arcâ vestrâ.

Have you not in your Chest?

B. Non.

No.

A. Quid ita non?

Why not?

B. Quia mater non solet dare nobis opsonium, nisi in præsens tempus.

Because my Mother does not use to give us Victuals, but for the Present Time.

A. Nempe, quia novit vos esse gulosos.

Forsooth, because she knew you to be Gluttons.

B. Quomodo sumus gulosi?

How are we Gluttons?

A. Quia fortasse devoratis uno convictu quod datum fuerat in tres.

Because perhaps you devour at one Meal what had been given for three.

B. Tace, Ego dicam præceptori te vocare nos gulosos.

Hold your Tongue, I will tell the Master that you call as Gluttons.

A. Tace, ego dicam præceptori fratrem tuum discurrere perpetuò.

Hold your Tongue, I will tell the Master that your Brother runs up and down perpetually.

B. Atqui non solet prodire, nisi cum bonâ veniâ præceptoris.

But he does not use to go out, but with the good Leave of the Master.

A. Atqui fallit præceptorem.

But he deceives the Master.

B. Quomodo fallit eum?

How does he deceive him?

A. Nam non est mens præceptoris, ut prodeat ter quotidie.

For it is not the Mind of the Master, that he should go out three Times every Day.

B. Sine illum venire, videbis quid respondeat.

Let him come, you shall see what he can answer.

A. Imò,

A. I
respondeat.

A. Q
ditum p

B. A
hinc.

A. Q
B. Pa

me.

A.
spero, a

B. E
venerit

A. I
um tun

B. M
tibi opu

modò r
etiam r

A.
B. I

niam a

A.
pero.

B. A
ccide

A.
saluta

meo no

B.
A.

Re-
your

A. Imò, *videat* quid
respondeat præceptori.

Nay, let him see what he
can answer to the Master.

C O L L. XVII.

does
uals,
the
s?

A. Quando *expectas* re-
ditum patris?

When do you expect the
Return of your Father?

B. Ad octavum diem
hinc.

At the eighth Day from
hence.

A. Quî scis diem?

How know you the Day?

B. Pater ipse scripsit ad
me.

My Father himself wrote
to me.

A. Adventus ejus, ut
spero, ditabit te.

His coming, as I hope,
will enrich you.

B. Ero ditior Cræso, si
venerit bene nummatus.

I shall be richer than
Cræsus, if he come well
moneyed.

A. Reddes mihi mutu-
um tunc?

Will you return me the
loan then?

B. Ne dubites, quin si
tibi opus erit ampliùs, non
modò reddam mutuum, sed
etiam referam gratiam.

Do not doubt, but if
you have need of more, I
will not only restore the loan,
but also will return the
Favour.

A. Quomodo?

How?

B. Dabo mutuam pecu-
niam vicissim.

I will lend you Money
in my turn.

A. Nihil opus erit, ut
pero.

There will be no need,
as I hope.

B. At nescis quid possit
occidere.

But you know not what
may happen.

A. Ago tibi gratias;
saluta patrem, ubi redierit,
meo nomine.

I thank you: salute your
Father, when he shall re-
turn, in my name.

B. Faciam ita, vale.

I will do so, farewell.

A. Vale tu quoque.

Fare you well too.

C O L L. XVIII.

A. Cur rides solus?

B. Quid refert tua?

A. Quia fortasse rides me.

B. Unde oritur ista suspicio?

A. Quia es malus.

B. Omnes fumus mali quidem, at ego non sum pejor te. Nemo ridet igitur, nisi irrideat aliquem?

A. Von intelligo sic, fed qui ridet solus, ut audivi saepe, aut est stultus, aut cogitat aliquid mali.

A. Nescio cujus sententia ista sit, sed cujuscunque sit, non est perpetuo vera; tamen accipio admonitionem in bonam partem, et moneo te vicissim, ut caveas esse suspiciosus, nam mors est aptissima timidis et suspiciosis, ut est in nostro morali carmine.

B. Memini, boni consulo tuam admonitionem.

Why do you laugh alone? What does that concern you?

Because perhaps you laugh at me.

Whence arises that Suspicion?

Because you are wicked.

We are all wicked indeed, but I am not worse than you. Does no body laugh then, unless he laugh at some-body?

I do not mean so, but he that laughs alone, as I have heard often, either is a Fool, or thinks some Mischievous.

I know not whose Saying that may be, but whosesoever it be, it is not always true; yet I take your Admonition in good part, and I admonish you in my turn, that you would beware of being suspicious, for Death is fittest for timorous and suspicious Persons, as it is in our moral Verse.

I remember, I take in good Part your Admonition.

C O L L.

n. Jan

A.
habes?
B. A
quantum
A. I
B. C
A.
B.
A.
B.
A.
tam.
B.
A.
juvan
B.
ex ver
sum a
A.
B.
A.
sic pe
mus
B.
filiun
A
mibi
B.
propo
mibi

C O L L. XIX.

A. Quantum pecuniæ habes ?

B. Assẽm cum semisse ; quantum habes tu ?

A. Non tantum.

B. Quantum igitur.

A. Unicum assẽm.

B. Vis dare mutuũ mihi ?

A. Est mihi opus.

B. In quem usum.

A. Ad emendam charitatem.

B. Reddam tibi hodie.

A. Addendum fuit Deo juvante.

B. Sic præceptor docet ex verbo Dei, sed non possum assuescere.

A. Fac assuescas.

B. Quomodo id fiet ?

A. Si cogites sæpe nos sic pendere à Deo, ut possimus nihil sine ejus auxilio.

B. Das mihi bonum consilium.

A. Quale velim dari mihi.

B. Sed ut redeamus ad propositum, dabis mutuũ mihi istum assẽm ?

How much Money have you ?

A Penny with a halfpenny ; How much have you ?

Not so much.

How much then ?

One Penny.

Will you lend it me ?

I have need of it.

For what Use ?

To buy Paper.

I will return it to you to Day.

You should have added God helping.

So the Master teaches out of the Word of God, but I cannot use myself to it.

See you do use yourself to it.

How shall that be done ?

If you consider often that we so depend upon God, that we can do nothing without his Help.

You give me good Counsel.

Such as I would have given me.

But that we may return to our purpose, will you lend me that Penny.

A. Miror

A. Miror te petere mutuum à me, qui habes plus quam ego.

B. Est quidam scholasticus transiens hanc, qui ostendat librum venalem.

A. Quid tum?

B. Cupio emere, quia indicat vilius quam noster bibliopola.

A. Accipe, sed quaeso, unde reddes tam citò?

B. A coenâ ibo domum, ut petam à matre.

A. Quid si nolit dare tibi?

B. Non cunctabitur, cum ostendero illi librum.

I wonder that you ask to borrow of me, who have more than I.

There is a certain Scholar passing this Way, who offers a Book to sell.

What then?

I desire to buy it, because he offers it cheaper than our Bookseller.

Take it, but I pray, whence will you return it so soon?

From Supper I will go home, that I may ask it of my Mother.

What if she should not give you?

She will not delay, when I shall show her the Book.

C O L L. XX.

A. Acepi pecuniam à patre hodie, si fortè tibi est opus.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quòd pro tua liberalitate ultro offers mihi beneficium; nam quotusquisque facit id?

A. Credo paucissimos, tamen tu provocasti me saepe beneficiis.

I have received Money from my Father to Day, if perchance you have Need.

I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for how few do that?

I believe very few, yet you have incited me often by Kindnesses.

B. Illa

ask to B. Illa fuerunt adeò par-
o have va, ut non sint digna com-
memoratione.

Scho. A. Non est parvum be-
neficium, quod profectum
est ab optimâ voluntate.

B. Utinam expendere-
mus beneficia Dei erga nos,
neaperiamus solemus hominum.

pray, A. Ille faxit, ut exer-
urn iteamus nos in eâ cogita-
tione, et sæpius, et dili-
gentius.

will go B. Illud profectò est ne-
cessarium, si volumus ex-
periri ejus benignitatem sæ-
pius erga nos.

when
book.

C O L L. XXI.

Money A. Quid sibi vult quòd
abfueris hac totâ hebdo-
made?

ay, if B. Oportuit me manere
domi.

now, A. Quamobrem?

very B. Ut adesset matri, quæ
ut of ægrotabat.

own A. Quid officium præsta-
bas illi?

do B. Legebam ei sæpius.

yet A. Quid legebam?

often B. Aliquid ex sacris li-
teris.

Illâ

Those were so small
that they are not worth
mentioning.

It is not a small Kind-
ness, which proceeded from
a very good will.

I wish we would consider
as well the Kindnesses of
God towards us, as we
use to do those of Men.

May he grant, that we
may exercise ourselves in
that Thought, both oftener,
and more diligently.

That truly is necessary,
if we would experience his
Kindness oftener towards
us.

What means it that you
have been absent this whole
Week?

I was obliged to stay at
Home.

What for?

That I might be with my
Mother, who was sick.

What Office did you do
her?

I read to her often.

What did you read?

Something out of the
Holy Scriptures.

A. Istud

A. Istud fuit sanctum
et laudabile ministerium;
utinam omnes sic studerent
verbo Dei. Sed quid; age-
bas nihil aliud?

B. Quoties erat opus mi-
nistram illi cum ancillâ.

A. Sunt hæc vera?

B. Habeo testimonium.

A. Profer illud.

B. Ecce!

A. Quis scripsit?

B. Noster famulus, no-
mine matris.

A. Agnosco manum e-
jus, quia attulisti mihi sæ-
pe ab illo.

B. Licetne igitur redire
in meam sedem?

A. Quidni liceat, cum
satisfeceris mihi?

B. Ago tibi gratias, præ-
ceptor.

A. Salve, præceptor.

B. Venis auspicatò, quid
nuncias.

A. Meus pater orat te
ut eamus unâ in nostros
hortos suburbanos animi
causâ.

B. Serenitas cæli invitat
vos ad eam rem, et nunc
umus feriatî. Sed quid

That was a holy *videbimus*
laudable Service; I *waspectu?*

all People did so study A. V.
Word of God. But *rebarbores*
did you do nothing else? *tem* m

As often as it was *neerbarum*
ful I ministered to her *tem* B. Es
the Maid, *more jucu*

Are these Things true?

I have a Note.

Produce it.

See here!

Who wrote it?

Our Man, in the na A. Se
of my Mother. *n morâ p*

I know his Hand, b
cause you have often broug B. E
me from him. *lum mu*

May I therefore retu *xpeditor*
into my Seat? *am sum*

Why may you not, *ssine pate*
ing you have satisfied me?

I give you Thanks, M. A. Ex
ster. *ibus.*

C O L L. XXII.

God save you, Master.

You come luckily, wh
News do you bring?

My Father begs of yo A. Tu
that we may go togeth *semper*
into our Gardens in *neptit,*
Suburbs for our Recreation; ex

The Serenity of *tepe nota*
Weather invites you to thapulet,
Thing, and now we ke
Hæ

oly videbimus illic jucundum
I vadspedtu?

udy A. Varias et pulchras
t wharbores cum fructibus suis,
else? tem miram varietatem
is neherbarum et florum.

er au B. Est nihil hoc tem-
pore jucundius illis rebus.
rue?

A. Ea est beneficentia
Dei erga nos.

B. Quam debemus ex-
ollere assiduis laudibus.

be na A. Sed vereor ne fimus
n morâ patri.

nd, be B. Expecta paulisper,
broug lum muto togam, ut sim
retur expeditior ad ambulandum.
am sum paratus, eamus, sed

not, sine pater domi?

d me?

ks, Ma A. Expectat nos præ fo-
ibus.

B. Bene est, vide ut sa-
utes eum decenter.

A. Admoniti sumus de
pe à te sepe.

Master.

y, wh

of yo A. Tuus frater aut gar-
togetht semper in concione, aut
in theptit, aut incitat ali-
creationem; ex quo fit, ut sit
of tepe notandus, ac deinde
to thapulet,

we ke

Hom

Holiday. But what shall we
see there pleasant to be seen?

Several and fair Trees
with their Fruits, likewise
a wonderful Variety of
Herbs and Flowers.

There is nothing at this
Time more pleasant than
those Things.

That is the Bounty of
God towards us.

Which we ought to extol
with continual Praises.

But I am afraid lest we
should be in Delay to my
Father.

Stay a little, till I change
my Gown, that I may be
more nimble for walking.
Now I am ready, let us
go, but is your Father at
Home?

He waits us at the
Door.

It is well, see that you
salute him decently.

We have been admo-
nished of this by you often.

C O L L. XXIII.

Your Brother either
prates always during Ser-
mon, or fools, or provokes
somebody; from whence it
comes to pass, that he is
often to be jet down, and
then is whipt.

B. Quid

B. Quid vis faciam ?

What will you that should do ?

A. Cur non mones sæpe ?

Why do not you admonish him often ?

B. Nunquam desisto monere.

I never cease to admonish him.

A. Perge precor.

Go on I pray you.

B. Nihil est quòd me preceris, nunquam cessabo donec (Deo volente) correxerit se ex aliquâ parte.

You need not pray me I will never cease, till (God willing) he shall reform himself in some measure.

A. Sic usurpabis Catonis præceptum, quando mones aliquem ; nosti cætera.

So you will use Cato's Precept, when you admonish any one, you know the rest.

B. Sed oro te, mi Abraham, ut, quoties notaveris eum, renuncies id mihi.

But I pray you, my Abraham, that as often as you shall set him down, you will tell it me.

A. Nunquam esset finis, adeò frequens est nomen in meis commentariolis.

There would never be an End, so frequent is my Name in my Bills.

B. Saltem fac me certiores, quum peccaverit denuo, tum dicam patri, cujus verba timet magis quam verbera.

At least make me acquainted, when he shall transgress again, then I will tell my Father, whose Words he fears more than Blows.

A. Istud non est parvum argumentum bonæ indolis.

That is no small Argument of a good Disposition.

B. Ita spero, quidem ; facies igitur quod rogo ?

So I hope, indeed ; will you do then what I ask ?

A. Ego verò, ac lubens.

I will indeed, and willingly.

C O L L. XXIV.

A. Emistine *scalpellum* volebas nuper?

B. Non emi.

A. Quid obstitit? nam *sceleras* mihi te empturum *adie.*

B. Dixeram quidem, sed *ostea* venit mihi in mentem, præstare ut expectem *mercaturum* futurum proxime *hâc* ipsâ urbe.

A. Quid lucri facies in-
e?

B. Et emam minoris, et *telioris* notæ, nempe, ex *officinis* Germaniæ.

A. Quis dedit tibi istud *consilium*?

B. Noster Hieronymus.

A. Fecit bene, nam de-
vemus dare bonum consilium *emper* amicis.

B. Tantùmne amicis igi-
ur?

A. Imò et inimicis fa-
vor, quia Christus noster *ptimus* præceptor jubet sic.

B. Utinam conservemus *jas* doctrinam bene infix-
am memoriæ, ac sequamur *am* perpetuò.

Have you bought a Pen-
knife as you wanted lately?

I have not bought one.

What hindred? for you
told me you would buy one
to Day.

I told you indeed, but
afterwards it came into my
Mind, that it would be
better to wait till the Fair
that is to be next in this
very City.

What Gain will you
make from thence?

I shall both buy it for
less and of a better Mark,
to wit, from the Shops of
Germany.

Who gave you that Ad-
vice?

Our Jerom.

He did well, for we
ought to give good Advice
always to our Friends.

Only to our Friends
then?

Yes and to our Enemies
I confess, because Christ, our
best Master, bids us do so.

I wish we may keep his
Doctrine well fixed in our
Memory, and that we may
follow it perpetually.

A. Ille

A. Ille Spiritus bonus
faxit, cujus unius instinctu
animi nostri accenduntur
ad agendum bene.

B. Precaris bene.

May that good Spirit
grant it, by whose impulse
Instinct our Minds are
flamed to do well.
You pray well.

C O L L. XXV.

A. Præceptor, visne dare
præmiolum?

B. Quamobrem?

A. Causâ victoriæ.

Master, will you give
a little Reward?

What for?

On the Account of
victory.

B. Ubi sunt tui compa-
res?

A. Hic sunt Hugo et
Audax.

B. Heus nomenclator!
suntne hi victores hâc heb-
domade?

Where are your
fellows.

Here are Hugh
Audax.

Soho Monitor! are
Victors this Week?

A. Habent paucissimas
notas.

B. Ergo sunt victores:
quid aliud quæro ex te?
Quod præmium petitis igitur?

They have the fewest
Marks of all.

Then they are
victors; what else do I
of thee? What Reward
you desire then?

A. Quod placuerit tibi.

B. Quo jure debeo?

A. Ex promisso.

B. Dicitis æquum; nam
quicquid est recte promif-
sum debet præstari.

What shall please you.

By what right do I owe

By Promise.

You say fair; for what
soever is rightly promised
ought to be performed.

A. Sic didicimus ex te.

So we have learnt of you

od Sp. B. Ecce vobis pennæ
ose *orgulæ* ad scribendum, ac
s are *putetis esse vulgares,*
ut ex earum genere, quæ
ppellantur vulgò Holland-
icæ.

u give A. Agimus tibi gratias,
ceptor.

nt of B. Quin potius agite gra-
as Deo, auctori omnium
our *onorum, qui dat prosperos*
ugh *accessus studiis vestris; vos*
are *utem pergitte diligenter in*
? *udio literarum.*

he fe A. Dabimus operam,
are *tantum Deus juvabit nos.*

do I B. Omnia nostra sunt
Reward *ana sine ejus ope.*

se you A. Quando es profectu-
do I or *is domum?*

for A. B. Cras, Deo juvante.

promis A. Quis jussit?

med. B. Pater.

nt of A. Sed quando jussit?

B. Scripsit ad me sape-
hebdomade.

A. Quo die accepisti li-
ras?

B. Die Veneris.

B. F

See here for you Pens a-
piece to write with, and that
you may not think them to
be common ones, they are
of their Kind, which are
called vulgarly Holland
Pens.

We give you Thanks,
Master.

But rather give Thanks
to God, the Author of all
good Things, who gives
prosperous Success to your
Studies; and do you go on
diligently in the Study of
Letters.

We will do our Endea-
vour, as much as God shall
help us.

All our doings are vain
without his Help.

C O L L. XXVI.

When are you to go
Home?

To-morrow, God help-
ing.

Who ordered?

My Father.

But when did he order?

He writ to me the last
Week.

Upon what Day did you
receive his Letters?

Upon Friday.

A. Quid

A. Quid *literæ contine-*
bant præterea?

B. Omnes *rectè valere,*
et initium vindemiæ fore
proximâ hebdomade.

A. O fortunatum *pue-*
rum qui prosperas vindemia-
tum!

B. Vis *dicam patri meo,*
ut accersat te?

A. Quam acceptum *fa-*
ceres mihi!

B. Sed *vereor ut velit.*

A. Imò, *gaudebit, tum*
propter nostram conjunctio-
nem, tum quòd colloquendo
Latine exercebimus nos, et
conferemus unà interdum de
studio.

B. Oh! *exilio gaudio.*

A. Amabo *te cura id,*
mi animule.

B. Senties; *interim pre-*
cemur Deum, ut vertat
nostra facta et consilia in
gloriam sui nominis.

A. Mones *bene, et certe*
expedit facere ita.

What did his *Letters*
tain beside?

That all *are well,*
that the Beginning of
Vintage will be next Wee-

O fortunate *Boy*
hasten to the Vintage!

Will you *that I tell*
Father, that he may see
for you?

How acceptable a *Th*
you would do to me!

But I am *afraid he*
not.

Nay, *he will be glad*
both for our Acquaintance
and also because he talks
together in Latin we shall
exercise ourselves, and
confer together sometimes
about our Study.

O! I *leap for joy.*

I pray you take care
that, my little Soul.

You shall find; *in*
mean time let us pray
God, that he would bless
our Actions and Counsels
the Glory of his Name.

You advise *well, and*
certainly it is expedient
do so.

B. E
gendi
im ne
C O L u, quæso

C O L L. XXVII.

A. Habesne duas aut tres pennas?

B. Habeo tantum duas.

A. Da commodatò mihi unam.

B. Non faciam.

A. Cur non?

B. Ne abutaris.

A. Memento, fortasse aliquando rogabis me aliquid frustra.

B. Atqui Christus jubet nos compensare malum bono.

A. Nondum didici illud.

B. Sed oportet te discere, si cupis esse discipulus Christi.

A. Quid cupio magis?

B. Discite igitur imitari magistrum.

A. Discam progressu temporis.

B. Præstaret incipere nunc.

A. Urges me nimis, nondum complevi octavum annum, ut mater ait.

B. Est semper tempus agendi bene; sed interim ne succenseas mihi, quæso, jocabar enim, ut

Have you two, or three, Pens?

I have but two.

Lend me one.

I will not do it.

Why not?

Lest you should abuse it.

Remember, perhaps sometime you will ask me something in vain.

But Christ bids us compensate Evil with Good.

I have not yet learnt that.

But it behoves you to learn IT, if you desire to be the Disciple of Christ.

What do I desire more?

Learn then to imitate your Master.

I shall learn in process of Time.

It would be better to begin now.

You urge me too much: I have not yet completed the eighth Year, as my Mother says.

It is always time to do well; but in the meantime be not angry with me, I pray, for I jested, that

ut invitarem te ad colloquendum tantisper dum sumus otiosi, ecce penna tibi, eaque non omnino pessima.

A. Reddam tibi statim, cum descripsero aliquid.

B. Ne reddas.

A. Quid faciam igitur?

B. Quicquid voles, nam datur tibi dono à me.

A. Habeo tibi maximas gratias.

that I might invite you to talk a little, while we are at Leisure, look here's a Pen for you, and that at all the worst.

I will give it you again presently, when I shall have written out something.

Do not give it me in gain.

What shall I do then?

Whatever you will, it is given you as a Gift to me.

I give you very great Thanks.

C O L L. XXVIII.

A. Unde redis tam anhelus?

B. A Foro.

A. Quid affers illinc?

B. Scalpellum.

A. Quanti emisisti?

B. Duobus assibus.

A. Estne bonum?

B. Est à Germaniâ, ut mercator dixit; vide notam.

A. Ego minimè novi, sed non facis prudenter satis, qui fidis cuilibet mercatori.

B. Quid facerem?

Whence return you from of Breath?

From the Market.

What do you bring from thence?

A Penknife.

For how much bought you it?

For two pence.

Is it a good one?

It is from Germany, the Tradesman said; the Mark.

I do not know, but do not wisely enough, without trust any Tradesman.

What should I do?

A. Debuisti adhibere aliquem peritum, qui deligeret optimum tibi.

B. Hic erravi fateor, sed hoc consolatur me, quod mercator habetur bonus vir, utpote evangelicæ professionis.

A. Quasi sint nulli fallaces ejusmodi.

B. Puto esse plurimos. Sed omittamus hæc, et experiamur potius scalpellum.

A. Experientia docebit nos.

B. Accipe et tenta, obsecro; nam non probavi nisi levissimè, idque inter emendandum.

A. Papæ! quis docuit te eligere tam prudenter.

B. Rogas? non meministi præceptorem dicere nobis tam sæpe, esse Deum solum qui docet bona?

A. Profecto docuit te optime hîc.

B. Ago illi gratias ex animo; et precor ut doceat me parere suæ voluntati semper.

You should have got some skilful Person, who might have chosen the best for you.

Here I erred I confess, but this comforts me, that the Tradesman is accounted a good Man, as being of the Evangelick Profession.

As though there were no Knaves of that Sort.

I think there are many. But let us omit these Things, and try rather the Penknife.

Experience will teach us.

Take and try it, I pray; for I have not tried it unless very slightly, and that at buying.

Strange! who taught you to chuse so prudently?

Do you ask? do not you remember that the Master tells us so oft, that it is God alone who teacheth good Things?

Truly he taught you very well here.

I give him Thanks from my soul; and I pray that he would teach me to obey his Will always.

B. Ego quoque precor
idem; nec solum nobis,
sed omnibus piis.

A. Facis ut decet pium
puerum.

B. Sed estne tempus ut
conferamus nos in audito-
rium?

A. Sic est, fume libros,
et eamus unâ.

I too pray the same
nor only for us, but for all
the Godly.

You do as becomes
pious Boy.

But is it not Time that
we betake ourselves into
the Auditory?

So it is, take your Books,
and let us go together.

C O L L. XXIX.

A. Commoda mihi Vir-
gilium in duos dies, si po-
test fieri, nullo incommo-
do tuo.

A. Profectò non possum.

A. Cur non?

B. Quia Gerardus qui
accepit commodatò nuper
à me opposuit pignori.

A. Ain' tu, pignori?

B. Sic est ut dico.

A. Quanti oppignoravit?

B. Tribus assibus, ut ait.

A. O ingratum homi-
nem!

B. Tantùmne ingratum?

A. Imo verò, et ingra-
tum et malum. Sed potu-
itne oppignorare rem tuam
te inconsulto?

Lend me Virgil for two
Days, if it may be done
with no Inconveniency to
you.

Truly I cannot.

Why not?

Because Gerard who
borrowed it lately of me
has laid it in Pawn.

Say you so, in Pawn?

So it is as I say.

For how much did he
pawn it?

For three Pence, as he
says.

O ungrateful Man!

Only ungrateful?

Yes truly, both ungrate-
ful and wicked. But could
he pawn your Thing without
consulting you?

B. Potuit,

same
for all
B. Potuit, ut vides fac-
tum.

A. Tamen non debuit.

mes
ne that
s into
B. Tetigisti rem acu;
sed quid facerem?

Books
r.
A. Rogas? defer eum
ad præceptorem.

B. Malo pati istam in-
juriam, quam committere
ut miser vapulet.

A. Facis bene, dummo-
do reddat tuum.

or two
e done
ency u
B. Reddet, spero.

A. Unde redderet?

B. Ait se accepturum
pecuniam à patre brevi.

who
of m
A. Quid si fallat te?

awn?
did
as
B. Potest, fieri, sed ta-
men expectabo aliquot dies
quid sit futurum, ac di-
capiam consilium.

A. Nihil est tutius recto
consilio.

n!
ungrate
ut couli
without
B. Meministi probè, nam
sic præceptor dictavit no-
bis; sed nunc quid vis aliud?

A. Ut sit bene tibi.

B. Et optimè tibi.

He could, as you see
done.

Yet he ought not.

You have touched the
Thing with a Needle; but
what should I do?

Do you ask? carry him
to the Master.

I had rather suffer that
Injury, than cause that the
poor Boy be whipped.

You do well, so be he
return your own again.

He will return it, I
hope.

Whence should he return
it?

He says that he is about
to receive Money from his
Father shortly.

What if he should de-
ceive you?

It may be done, but yet
I will wait some Days what
will be, and then I will
take Advice.

Nothing is safer than good
Advice.

You remember well, for
so the Master hath dictated
to us; but would you any
thing else?

That it may be well to
you.

And very well to you.

Potuit,

COLL. XXX.

A. Quis *novus* deauratus liber est iste, quem ostentas tam magnifice?

B. Terentius.

A. Ubi fuit impressus?

B. Lutetiae.

A. Quis dedit eum tibi?

B. Eini meâ pecuniâ.

A. Unde nactus es pecuniam?

B. Quæris istud stultè, quasi ego furatus sim.

A. Absit à me cogitare istud. Sed rogabam animi causâ.

B. Nec ego reprehendi dictum tuum serîo; sed solemus joculari eo modo cum familiaribus.

A. Nihil prohibet joculari, modò Deus ne offendatur. Sed age revertamur ad propositum; de quo emisisti istum Terentium?

B. De Clemente.

A. Illone circumforaneo bibliopola.

B. Maximè.

A. Quanti constitit?

B. Decem assibus.

What new gilt Book is that, which you show so proudly?

Terence.

Where was it printed?

At Paris.

Who gave it you?

I bought it with my own Money.

Whence got you Money?

You ask that foolishly, as though I had stolen it.

Far be it from me to think that. But I asked for my Pleasure's sake.

Nor did I blame your Saying in earnest; but we use to jest after that Manner with our Acquaintance.

Nothing hinders to jest, provided God be not offended. But come let us return to our Purpose; of whom did you buy that Terence?

Of Clement.

Of that peddling Bookseller?

Yes.

How much cost it?

Ten Pence.

A. Nihilne

A. Nihilne ampliùs?

B. Nihil omnino.

A. Profecto pretium est vile satis, præsertim cum sit auratus, et adeò eleganter compactus; erantne alii codices similes?

B. Duo, vel tres.

A. Deduc me, quæso, ad illum.

B. Eamus.

Nothing more?

Nothing at all.

Truly the Price is cheap enough, especially seeing it is gilt, and so finely bound; were there other Books like it?

Two, or three.

Lead me, I pray, to him.

Let us go.

C O L L. XXXI.

A. Nonne est hic liber tuus?

B. Ostende mihi.

A. Agnosco meum; ubi invenisti?

B. In Scholâ.

A. Ago tibi gratias quòd collegeris eum.

B. Atque nunc esses notandus, si vellem agere tecum summo jure.

A. Quid ita?

B. Nescis nostras scholasticas leges?

A. Ipsæ leges cupiunt regi jure.

B. Quo jure nostræ leges reguntur?

A. Æquitate et præceptoris arbitrio, qui condidit eas nobis privatim.

Is not this Book yours?

Show it me.

I know it to be mine; where found you it?

In the School.

I give you Thanks that you took it up.

But now you would be to be set down, if I had a mind to deal with you in strict Law.

Why so.

Do not you know our School Laws.

The very Laws desire to be ruled by Right.

By what Right are our Laws governed?

By Equity and the Master's Pleasure, who made them for us privately.

Præterea non solet esse tam severus in eo quod peccatum est negligentia, vel oblivione.

B. *Ego expertus sum sapius sic; sed quoquomodo peccaveris, causa dicenda erit coram observatore.*

A. *Non timeo dicere causam ubi est nihil periculi.*

B. *Taceo.*

A. *Sed, quæso, quid opus est ut monitor sciat id? nam Deus non offensus est hic.*

B. *Age celabo.*

A. *Facies bene.*

B. *Sed heus, memento referre par pari.*

A. *Meminero.*

Besides, he does not use to be so severe in that which is done amiss thro' Negligence, or Forgetfulness.

I have found it often so, but however you offend, your Cause is to be pleaded before the Monitor.

I fear not to plead my Cause where there is nothing of Danger.

I am silent.

But, I pray, what Need is there that the Monitor should know that? for God hath not been offended here.

Well I will conceal it.

You will do well.

But hark you, remember to return like for like.

I will remember.

C O L L. XXXII.

A. *Quando repetes scholam?*

B. *Nescio.*

A. *Cur non admones patrem de eâ re?*

B. *Quid putas me curare?*

A. *Parum admodum, ut credo.*

B. *Profecto dicis verum.*

When will you go again to School?

I know not.

Why do you not put your Father in mind of that Thing?

What do you think I care?

Very little, as I believe.

Indeed you say true.

A. B

A.

amar

B.

loqui

quid

scienti

tres pa

A.

scitem

rem ina

B.

tibi?

A.

tam in

dixi tibi

ne tu

partem

quod c

rit felic

B. I

volupta

tem.

A. I

tio mul

sunt do

cent ni

Verum

pretiosio

cognitio

rum.

B. V

ut vider

A. Est signi satis te non
amare literas.

B. Scio legere, scribere,
loqui Latine mediocriter,
quid opus est mihi tantâ
scientiâ? scio plura quàm
tres papistici sacerdotes.

A. O miserum adole-
scentem! ficcine contemnis
rem inæstimabilem?

B. Unde videor miser
tibi?

A. Amice! feci tibi nul-
tam injuriam; nam quod
dixi tibi non est convitium,
ne tu accipias in malam
partem: sed misereor tui,
quòd contemnis id quod pa-
rit felicitatem.

B. Lucrum, divitiæ, et
voluptas, pariunt felicitatem.

A. Imò ista fuerunt exi-
tio multis, tametsi divitiæ
sunt donum Dei, nec no-
cent nisi iis qui abutuntur.
Verùm est nulla possessio
pretiosior quàm virtus et
cognitio honestarum re-
rum.

B. Vis concionari igitur,
ut video:

It is Sign enough that you
do not love Learning.

I know to read, to write,
to speak Latin indifferently,
what Need have I of so
much Knowledge? I know
more than three Popish
Priests.

O miserable Youth! do
you so despise a Thing in-
estimable?

For what do I seem mi-
serable to you?

O Friend? I have done
you no Wrong; for what
I said to you is not a Re-
proach, that you may not
take it in evil Part: But I
pity you, that you contemn
that which produceth Hap-
piness.

Gain, Riches, and Plea-
sure, produce Happiness.

Nay those Things have
been Destruction to many,
altho' Riches are the Gift
of God, and do no Hurt,
unless to those who abuse
them. But there is no
Possession more precious than
Virtue and the Knowledge
of honest Things.

You will preach then, as
I see.

A. Utinam audivisses
divinas conciones diligen-
ter.

B. Hem obtundis me,
nunquid vis?

A. Ut Deus det tibi bo-
nam mentem.

B. Fortasse est tibi magis
opus eâ quàm mihi.

A. Vale.

I wish you had heard
godly Sermons diligently.

Oh you deafen me, would
you any Thing?

That God would give
you a good Mind.

Perhaps you have more
need of that than I.

Farewel.

C O L L. XXXIII.

A. Miror quid tibi velis,
tu es semper ferè otiosus, aut
garris aut ineptis.

B. Quid vis faciam?

A. Stude diligenter.

B. Cur mones me istud?

A. Pro meo amore in te,
tuâque utilitate.

B. Mones frustra.

A. Quid ita?

A. Quia animus non est
in literis.

A. Quid velles ergo?

B. Discere aliquam ar-
tem aptam ingenio meo.

A. Jamne cogitasti quæ-
nam ars placeat tibi potissi-
mum?

B. Jampridem.

I wonder what you
mean, you are always al-
most idle, you either prat-
or play the Fool.

What would you that
should do?

Study diligently.

Why do you admonish me
to that?

Out of my love to you
and for your own Good.

You admonish in vain.

Why so?

Because my Mind is not
for Learning.

What would you then?

Learn some Trade suitable
to my Genius.

Have you considered a
ready what Trade may
please you best?

Long since.

I heard
ently. A. Cur ergo non admo-
nes patrem?

B. Nunquam ausus sum.

A. Cur non?

e, would
ld give mibi. B. Vereor ne irascatur

ve more dicat illi. A. Roga præceptorem ut

B. Imò oro te, dic præ-
ceptori meis verbis, nam
verecundia prohibet me.
Facies quod rogo?

at you
ways al- sum. A. Faciam certè, idque
er præ libentissimè; nam tædet me
u that valde videre te adeò remis-

B. O quàm gratum fece-
ris mihi!

A. Sed præceptor voca-
bit te.

onish me oblata reddet me audacem
to you ad aperiendam meam men-
od. tem liberè.

A. Judicas rectè.

vain. B. Fac tu igitur, memi-
neris tui promissi, deinde
d is no renuncia quid ille responde-
rit.

then?
de fuisse A. Alioquin essem inu-
tilis nuncius tibi.

Why then do not you
acquaint your Father.

I never durst.

Why not?

I am afraid lest he should
be angry with me.

Ask the Master that he
may tell him.

Nay, I beseech you, tell
the Master in my Words,
for Bashfulness hinders me.
Will you do what I ask?

I will do it certainly,
and that very willingly; for
it troubles me very much to
see you so careless.

O how acceptable a
Thing will you do me!

But the Master will call
you.

What then? an Occasion
offered will make me bold
to open my Mind freely.

You judge rightly.

See you then, that you be
mindful of your Promise,
afterwards report what he
shall have answered.

Otherwise I shall be an
useless Messenger to you.

C O L L. XXXIV.

A. Euge, audiui sororem tuam nupsisse.

B. Audisti verum.

A. Quis est maritus ejus?

B. Quidam civis Lugdunensis, progenitus honestis parentibus.

A. Estne dives?

B. Sic habetur, sed tamen meus pater facit hæc longè pluris; Primum, quòd sit bene moratus adolescens; deinde, quòd sit non solum doctissimus, sed etiam amantissimus bonarum literarum; denique, quòd sit verus cultor Dei, et summus observator Christianæ religionis.

A. Narras mihi egregios titulos adolescentis. O felicem sororem!

B. Dixeri felicem sanè, haud abs re, siquidem sic agnoscat illud bonum perpetuò, ut meminerit semper profectum esse ex bonitate Dei, atque ob id agat ei immortales gratias.

O brave, I have heard that your Sister is married.

You have heard true.

Who is her Husband?

A certain Citizen of Lyons, born of honourable Parents.

Is he rich?

So he is accounted, but yet my Father makes these Things of far more Value.

First, that he is a well moralized young Man; then,

that he is not only very learned, but also a very great Lover of Learning.

lastly, that he is a true Worshipper of God, and

a very great Observer of the Christian religion.

You give me an excellent Character of the young Man. O happy Sister!

You may call her happy indeed, not without Reason, if she so acknowledge that Blessing continually,

that she may always remember it to have proceeded from the Goodness of God, and

for that should give to him immortal Thanks.

A. Credo facturam illud.

B. Ita spero quidem, sic enim instituta est à parentibus in Christianâ doctrinâ.

A. Sed jam domestica negotia revocant me aliò, ergo vale.

B. Vale tu quoquè, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipuè patri matrique, et ipsi novæ nuptæ, et dicito me gratulari illi faustum hoc conjugium.

A. Faciam, et quidem libentissimè.

C O L L. XXXV.

A. Quot annos natus es?

B. Tredecim, ut accepi à matre. Quot annos natus es tu?

A. Non tot.

B. Quot igitur?

A. Duodecim.

B. Sed quotum annum agis frater?

A. Octavum.

B. Quid ais? loquitur Latine.

I believe she will do that.

So I hope indeed, for so she has been instructed by her Parents in the Christian Doctrine.

But now domestic Business calls me another Way, therefore farewell.

Fare you well too, but remember to give my best Service to all your Friends, especially to your Father and Mother, and the new married Lady, and tell her that I congratulate her upon this happy Wedding.

I will do it, and indeed very willingly.

How many Years old are you?

Thirteen, as I have heard from my Mother. How many Years old are you?

Not so many.

How many then?

Twelve.

But what year is your Brother going on?

The Eighth.

What say you? he speaks Latin.

A. Credo

A. Quid

A. Quid *miraris* ? habemus *semper domi* pædagogum et doctum et diligentem, qui docet nos *semper loqui* Latinè, effert nihil Anglicum, nisi causâ declarandi aliquid ; quinetiam non audemus alloqui patrem nisi Latinè.

B. Nunquam loquimini igitur Anglicè ?

A. Solùm cum matre, idque certâ quâdam horâ cum illa jubet nos vocari ad se.

B. Quid agitis cum familiâ ?

A. Loquimur rarè cum familiâ, et quidem tantùm in transitu, et tamen famuli ipsi alloquuntur nos Latinè.

B. Quid ancillæ ?

A. Si quando usus postulat ut alloquamur eas, utimur sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter !

A. Est gratia Deo, cuius dono habemus patrem qui curat nos erudiendos tam accurate.

Why do you wonder ? we have always at home a Master both learned and diligent, who teacheth us always to talk Latin, uttering nothing English, unless for the sake of explaining something ; moreover we dare not speak to our Father but in Latin.

Do you never speak then in English ?

Only with our Mother and that at a certain Hour when she orders us to be called to her.

What do you with the Family ?

We talk rarely with the Family, and indeed only passing, and yet the Servants themselves speak us in Latin.

What do the Maids ?

If at any time Need require that we should speak to them, we use the English Tongue, as we use to do with our Mother.

O happy you, who are taught so diligently !

Thanks be to God, whose Gift we have a Father who takes care we be instructed so accurately.

B. Cer

B. Certè laus et honor
us rei debetur cœlesti pa-
tri unico.

A. Sed quid agimus?
I am audio catalogum reci-
ning sonari.

B. Festinemus igitur.

C O L L. XXXVI.

A. Venitne pater ad mer-
atum?

B. Convenit me hodie
nanè cùm surgerem è lecto.

A. Petisti nihil ab eo?

B. Imò, pecuniam.

A. Et dedit tibi?

B. In præsentiâ.

A. Quantum obsecro?

B. Viginti asses.

A. Papæ! viginti asses,
qui fit ut audeat commit-
tere tantum pecuniæ tibi?

B. Quia novit me esse
frangi dispensatorem, siqui-
dem semper reddo illi ratio-
nem usque ad teruncium.

A. Sed impetravisti æ-
grè fortasse?

B. Imò facillimè, atque
cum gratiâ.

B. Certè

Certainly the Praise and
Honour of that thing is due
to our heavenly Father
only.

But what do we? now
I hear the Bill calling over.

Let us hasten then.

Is your Father come to
the Market?

He came to me to Day
Morning when I was ri-
sing out of Bed.

Did you ask nothing of
him?

Yes, Money.

And did he give to you?

For the present.

How much I pray.

Twenty Pence.

O strange! twenty Pence,
how comes it to pass that
he dare trust so much Mo-
ney to you?

Because he knows me to
be a good Husband, since I
always give him an Ac-
count even to a Farthing.

But you got it difficultly
perhaps?

Nay very easily, and
with a good Will.

- A. O mitem parentem ! O mild Father !
 B. Certè mitissimum. Certainly very mild.
 A. Sed ut redeamus ad But that we may return to the Matter, what you do with that Money
 rem, quid facies istâ pecuniâ? qui submisit
 B. Emam libros, et alia I will buy Books, and other Things necessary
 necessaria mihi. me.
 A. Potesne dare mutuò Can you lend me some
 mihi aliquid? of money?
 B. Possum modò eges. I can if you want.
 A. Nisi egerem, non peterem. Unless I wanted, I should not ask.
 B. Quantum vis accipere à me? How much will you take of me?
 A. Quinque assēs. Five Pence.
 B. Accipe. Take them.
 A. O verum amicum ! O true Friend !
 B. Non est verus amicus qui non juvat amicum who does not help
 in tempore, si habet unde Friend in Time, if he has
 juvet. whence he may help him
 A. Certus amicus, ut est in proverbio, cernitur in incertâ re. A sure Friend, as it is in the Proverb, is seen in a doubtful Matter.
 B. Quando reddes mutuum? When will you return the Loan?
 A. Ubi primùm pater venerit in hanc urbem. As soon as my Father shall come into this City.
 B. Quando speres venturum? When may you hope to come?
 A. In mercatu proximo, nempe, ad octavam diem Octobris. On the next Market, wit, on the Eighth Day of October.

C O L L. XXXVII.

r!
 mild.
 may ret
 what A. Nescis vetitum esse
 Money qui submisit inter nos?
 Books,
 cessary B. Quidni scirem, cum
 ceptor inculcet nobis
 me some ejus rei tam sape!

vant. A. Cur igitur faciebas
 ed, I should modò?

B. Quia Isaacus cepe-
 ill you hat alloqui me.

A. Quid tum? debuisti
 monere illum, non imi-
 ri.

B. Debui, sed tunc non
 rue Friend mihi in mentem.

help A. Sed interim es no-
 if he indus.

elp him B. Minimè verò, nisi
 as it is esse severior ipso præ-
 seen inptore.

A. Dic mihi causam.

you ret B. Quia præceptor vetat
 tempiam notari, qui spou-
 ny Fate agnoscerit delictum, mo-
 is City. ne sit tale factum quod
 hope interdicitum sit verbo Dei.

Market,
 th Day A. Nonne præceptum
 t à Deo ut obediamus
 arentibus?

B. Illud est quintum
 æceptum decalogi.

O L L

Do not you know that
 it is forbid to speak low
 among ourselves?

Why should I not
 know, when the Master
 inculcates upon us the Causes
 of that Thing so often?

Why then did you do
 the contrary just now?

Because Isaac began to
 speak to me.

What then? you ought
 to admonish him, not to
 imitate him.

I ought, but then it did
 not come into my Mind.

But in the mean time
 you are to be set down.

No indeed, unless you
 will be severer than the
 Master himself.

Tell me the Reason.

Because the Master for-
 bids any one to be set down,
 who voluntarily shall ac-
 knowledge his Fault, pro-
 vided it be not such a Fact
 as is forbidden by the Word
 of God.

Is it not commanded
 by God that we should obey
 our Parents?

This is the Fifth Com-
 mandment of the Deca-
 logue.

A. At.

A. Atqui, *ut habemus in catechismo*, istud *præceptum patet latius*; nam *sub nomine parentum* complectitur *præceptores, magistratus, et denique omnes* quibus *Deus subjecit nos*.

B. Equidem *non nego esse vera quæ narras, sed malo consulere præceptorem, quàm disputare tecum, alioquin induceres me in majus malum, quod est vitium contentionis, multò magis vetitum à præceptore*.

A. Dicis *æquum*, memineris igitur admonere præceptorem.

B. Ne putes *me obliturum, præsertim cum ea res agatur*.

C O L L. XXXVIII.

A. Heus *puer!*

B. Hem, *præceptor, quid vis?*

A. Pone *libros, studuisti satis toto die; para te, ut eamus ambulatum*.

But, *as we have our Catechism, that commandment extends far* for under the Name *Parents* it comprehends *Masters, Magistrates, finally, all to whom* hath subjected us.

Truly, *I do not deny the Things to be true as you say, but I had rather consult the Master, dispute with you; otherwise you would lead me to a greater Evil, which is the Vice of Contention, more forbidden by the Master*.

You say *just*, remember then to put the Master in mind.

Do not think *that* will forget, especially *when my own Affair is in Agitation*.

Soho *Boy!*

Anon, *Master, what would you?*

Lay by your *Books, you have studied enough this Day; prepare yourself, that we may go a walking*.

B. Non

3. Nonne præstaret à

Where it not better *after*
Supper?

A. Exercitatio corporis
salubrior ante cibum.
Ira dictum Socratis in
sententiam.

The Exercise of the Body
is wholesomer before Meat.
Repeat the saying of Socra-
tes to that Purpose.

B. Cùm Socrates ambu-
let contentiùs usque ad
serem, interrogatus qua-
faceret id, respondit, se
lonare famem ambulan-
quò cœnaret meliùs.

When Socrates walked
hard until Evening, being
asked why he did that, he
answered, that he got him-
self a Stomach by walking,
that he might sup the better.

A. Meministi probè, quis
auctor?

You have remembered
well, who is the Author?

B. Cicero; sed quò pro-
mus, præceptor?

Cicero; but whither
shall we go, Master?

A. Extra urbem.

Without the Town.

B. Mutabone calceos?

Shall I change my Shoes?

A. Muta, ne conspergas
os novos pulvere; fume
iam umbellam, ne ardor
is infuscet faciem tibi.

Change them, lest you
sprinkle those new ones
with Dust; take likewise
your Shade, lest the Heat
of the Sun tan your Face for
you.

B. Adsum paratus jam.

I am here ready now.

A. Nunc sanè prodea-
us.

Now truly let us go out.

B. Vocabone unum co-
item aut alterum ex vici-
nitatibus?

Shall I call one Compa-
nion or other out of the
Neighbourhood?

A. Admones rectè, sic
nim deambulatio erit ju-
nior, nam conferetis ser-
mones inter vos per viam,
colludetis alicubi sub
umbrâ.

You admonish well, for
so the Walk will be plea-
santer, for you will hold
Discourse betwixt yourselves
by the way, and will
play somewhere in the
Shade.

B. Sic

B. Sic etiam appetentia cibi excitabitur.

A. Ego præcedam lento gradu; ubi nactus eris comites, vos sequimini me per ripariam portam.

B. Expectabis nos illic igitur?

A. Certò.

B. Quid si invenero nullos comites?

A. Nihilominus sequere me, audistine?

B. Audivi, præceptor.

C O L L.

A. Cur abfuiſti hodie manè?

B. Eram occupatus.

A. In quo negotio?

B. In ſcribendis literis ad matrem.

A. Quid opus erat ſcribere illi?

B. Quia ſcripſerat ad me.

A. Reſcripſiſti ergo?

B. Loqueris propriè.

A. Unde miſit tibi literas?

B. Rure, nempe, ex villâ noſtrâ.

A. Quando profeſta eſt rus?

B. Superiore hebdomade.

So alſo a Stomach to Meat will be got.

I will go before with ſlow Pace; when you have got Companions, you follow me through Water Gate.

Will you ſtay for there then?

Certainly.

What if I ſhall find Companions?

Nevertheless follow did you hear?

I did here, Maſter.

XXXIX.

Why were you abſent day Morning?

I was buſy.

In what Buſineſs?

In writing Letters to my Mother

What Need was there to write to her?

Be cauſe ſhe had writ to me.

You writ back then?

You ſpeak properly.

Whence did ſhe ſend you the Letter?

From the Country, wit, from our Country houſe.

When did ſhe go into the Country?

Laſt Week.

A. Quid

B. Curat

gotia.

A. Quid

B. Præpa

us ad pr

iam.

A. Agit

B. Quor

ud?

A. Nam

præpara

hibenda.

B. Quis

A. Quid

ſtavit è C

B. Quâ

A. Cum

pararen

reddendu

ro die.

B. Pro

ſtè.

A. Sed

opositum

licum a

ſtica neg

B. Imo

um, et

ſas.

A. Qui

ſera tue

A. Qu

A. Quid agit ruri ?

What doth *ſhe* do in the Country ?

B. Curat noſtra ruſtica negotia.

She takes care of our Country Buſineſs.

A. Quid potiſſimum ?

What chiefly.

B. Præparat ea quæ ſunt uſus ad proximam vindemiam.

She prepares thoſe Things which are needful to the next Vintage.

A. Agit prudenter.

She does prudently.

B. Quomodo probabis id ?

How will you prove that ?

A. Nam in omnibus re- præparatio diligens eſt hibenda.

For in all Things a diligent Preparation is to be uſed.

B. Quis docuit te iſtud ?

Who taught you that ?

A. Quidam prædagogus ſtavit à Cicerone.

A certain Maſter dictated it out of Cicero.

B. Quâ occasione ?

Upon what Occaſion ?

A. Cum admonerat me, pararem me diligenter reddendum penſum poſtro die.

When he would admoniſh me, that I ſhould prepare myſelf diligently to ſay my Task the next Day.

B. Profeſſò admonerat te.

Truly he admoniſhed well.

A. Sed revertamur ad poſitum; non habetis licentiam ad curanda veſtra ruſtica negotia ?

But let us return to the Purpoſe; have you not a Bailiff to take care of your Country Buſineſs ?

B. Imò, habemus et villicum, et famulos, et ancillas.

Yes, we have both a Bailiff, and Men Servants, and Maidens.

A. Quid opus eſt igitur ſerâ tuæ matris !

What Need is there then of the Aſſiſtance of your Mother ?

B. Quòd

B. Quòd novit meliùs
 providere omnibus rebus
 quàm isti imperiti ruricolæ.

A. Nihilne ampliùs?

B. Sine me finire propo-
 situm.

A. Putabam te absol-
 visse.

B. Etiam, ut audiavi ex
 patre, præcipua cura do-
 mini requiritur in admini-
 strandà re familiari.

A. Ergo tuus pater de-
 beret esse potiùs ad villam.

B. Non potest.

A. Quid prohibet?

B. Quia est totus occu-
 patus in suâ arte.

A. Capit majorem fruc-
 tum ex eâ re, ut opinor.

B. Quis dubitat?

A. Inde fit ut relinquat
 curam domesticæ rei uxori.

B. Est omnino sic.

A. Sed quando mater
 revertetur?

B. Vix ante vindemiam
 perfectam.

A. Nonne tu ibis vin-
 demiatum?

Because she knows
 to provide for all Things
 than those unskilful
 trymen.

Nothing more?

Suffer me to finish
 Purpose.

I thought you had

Moreover, as I
 heard of my Father's
 chief Care of a Matter
 required in managing
 Estate.

Then your Father
 to be rather at the
 try-house.

He cannot.

What hinders?

Because he is
 employed in his Trade.

He gets greater
 from that Thing, as I

Who doubts?

Thence it is that
 leaves the Care of
 meslick Affairs to his Wife.

It is just so.

But when will
 Mother return?

Hardly before the
 targe be finished.

Will not you go
 ther Grapes?

B. Accer
 ut sper
 quid cog
 nes curr

B. Bene
 us et nos
 emi.

A. Atat
 pti, non
 B. Certo
 uè, sed
 ala verb
 ndiscipule

A. Qu
 udivi nes
 ulo.

B. Illu
 ur de je
 ulus no
 empore.

A. Put
 riè est
 alium, n
 sa verba

B. Sed

A. A
 rat te
 am, ut

B. Acc

*B. Accersar brevè à ma-
ut spero. Sed, quæso
quid cogitamus? Jam
nes curreunt in Scholam.*

*B. Bene res est, curra-
us et nos, ne simus po-
temi.*

I shall be sent for *shortly*
by my Mother, *as I hope.*
But, *I pray you, what*
do we think of? Now
all run into the School.

The Thing is well, *let*
us run too, lest we should be
the last.

C O L L. XL.

*A. Atat! ecce nunc estis
pti, non fatemini?*

*B. Certè, fatemur inge-
uè, sed non dicebamus
ala verba; quæso te, mi
discipule, noli notare nos.*

*A. Quid garriebatis?
udiui nescio quid de jenta-
culo.*

*B. Illud est, loqueba-
mur de jentaculo; quia fa-
culus non dedit nobis in
tempore.*

*A. Puto id fuisse, nec
erte est valde magnum
malum, nisi quòd sunt oti-
sa verba.*

*B. Sed loquebamur La-
tine.*

*A. Audiui, sed non
rat tempus fabulandi;
am, ut scitis, hoc pusil-
lum*

Aha! See now you are
caught, do you not confess?

Truly we confess inge-
nuously, but we did not
say bad Words; I pray you,
my School-Fellow, do not
set us down.

What were you prating
of? I heard I know not
what of Breakfast.

That is it, we did talk
of Breakfast; because the
Servant did not give us it
in Time.

I think that was it,
neither certainly is it a
very great Evil, but that
they are idle Words.

But we spake Latin.

I heard, but it was
not a Time for talking;
for, as you know, this
little

lum temporis à merendâ debet esse valde pretiosum vobis, quum sit dicatum studio, scilicet, ut quisque præparet se ad reddenda ea præceptoribus quæ præscripserint. Nonne dico verum?

B. Certè dicis verum, debuissimus legere simul de testamento, quæ oportebit reddere mox; sed ignosce quæso, suavissime condiscipule, erimus posthac prudentiores, et faciemus nostrum officium diligentius.

A. Si faceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligat bonos pueros et studiosos? nec diligit solum, sed laudat et remuneratur.

B. Scimus ista et experimur quotidie.

A. Mementote ergo, et facite promissa.

B. Tacebis hanc culpam igitur?

A. Tacebo, sed cā lege, ut caveatis recidere.

little Time after the noon's Repast ought to be spent.

very precious to you, it is dedicated to Study.

It is my will, that every one should prepare himself to say things to the Masters.

They have set us. I say true?

Certainly you say true. We ought to have removed together out of the

ment, what we must do by and by; but pardon me.

I pray, most sweet fellow, we will be after more prudent.

will do our Duty more gently.

If you will do so, the Master will love you; do you see how he loves

Boys, and the studies? nor does he love them, but commends and rewards them.

We know those things and experience them daily.

Remember then, and keep your Promises.

Will you conceal your Fault then?

I will conceal it, on this condition, you have a care of falling into it again.

B. C.

he B. Cavebimus, Christo
ght ivente.

We will take heed,
Christ favouring.

C O L L. XLI.

o say A. Quid mater dedit tibi
ers merendam?

What did your Mother
give you for your Afternoon's
Repast.

B. Vide.

See.

say A. Est caro, sed quæ-
e rem?

It is *Flesh*, but what?

he B. Bubula.

Beef.

mus A. Utrùm est recens, an
pardolita?

Whether is it fresh, or
salt?

et B. Est bubula salita.

It is *Beef* salted.

be A. Utrùm est pinguis, an
dent, acra?

Whether is it fat, or
lean?

more B. Eho inepte, nonne
des esse macram?

Ho you *Simpleton*, do
not you see it to be lean?

o, the A. Annon malles esse
; doulinam, aut vervecinam?

Had you not rather it
to be *Veal*, or *Mutton*?

loves B. Utraque est bona, sed
studie cæteris hædina placet
them, præsertim assa.

Both is good, but above
the rest *Kid* pleases me,
especially roasted.

d rev A. Hem delicatule, ha-
ne tam doctum pala-

Ho you dainty little *Fel-*
low, have you so learned
a *Palate*?

ose To? B. Dico ut sentio, non
m dail est mentiendum.

I speak as I think, for
we must not lie.

nceal A. Mendacia absint à
his, nam fumus filii Dei,
fratres Christi, qui est
l it, tas ipsa, ut ipse, lo-
tion, ade se, testatur.

May Lies be far from us,
for we are the *Sons of God*,
and the *Brethren of Christ*,
who is *Truth* itself, as he,
speaking of himself, wit-
nesseth.

B. C

D

B. Sed

B. Sed *ad rem*, amo
suillam aspersam modico
sale, et bene coctam.

A. O mirificam grati-
am Dei! qui dat nobis tot
genera opsoniorum, et tam
bona.

B. Quot pauperes putas
esse in hac urbe, qui vic-
titant hordeaceo pane solo,
neque tamen ad saturita-
tem?

A. Non dubito esse mul-
tos, praesertim tantâ cari-
tate annonæ.

B. Itaque quantas gra-
tias debemus agere Deo, in
tantâ copiâ bonarum re-
rum?

A. Magnificè prædica-
mus ejus beneficia igitur,
atque interim precemur ut
miseretur inopiæ suorum
pauperum.

B. Utinam ipse afficiat
corda nostra suo spiritu pe-
nitens ad eam rem.

A. Ita precor.

But to the Matter, I
Pork sprinkled with a
Salt, and well boiled.

O the wonderful Favours
of God! who gives us
many Kinds of Victuals
and so good.

How many Poor do
think there are in this City,
who live on Barley Bread
only, neither yet to satiety?

I do not doubt there are
many, especially in so great
a Dearth of Victuals.

Therefore how ought we to
Thanks ought we to give
to God, in so great a
of good Things?

Let us highly extol his
Benefits then, and in the
mean time let us pray that
he would pity the Wants
of his Poor.

I wish he would soften
our Hearts by his Spirit,
thoroughly to that Thing.

So I pray.

COLL. XLII.

A. Quid rides?

B. Nescio.

A. Nescis? est magnum
signum stultitiæ.

What do you laugh at?
I know not.

You know not? is it
great Sign of Folly.

B. V

B. Vocas me stultum i-
tur?

A. Minimè vero, sed
tibi esse argumentum
stultitiæ, cum quis ridet,
nescit causam ridendi.

B. Quid est stultitia?

A. Si evolvas Catonem
diligenter, invenies istud
quod quæris.

B. Nunc non habeo Ca-
tonem meum, et volo agere
liam rem.

A. Quod negotium ha-
bes?

B. Habeo aliquid de ru-
dimentis ediscendum.

A. Interim, quæris fa-
bulari, ineptule?

B. Dic mihi, quæso, de
stultitiâ in Catone.

A. Est summa prudentia
simulare stultitiam loco;
non didicisti hoc?

B. Imò, sed non recor-
dabar.

A. Quum eris domi, in-
cipe librum tuum.

B. O quantas gratias ago
tibi! ego proponam istam
questionem alicui, qui non
poterit respondere mihi, et
erit victus.

Do you call me Fool
then?

No indeed, but I tell
you it is an Argument of
Folly, when any one laughs,
and knows not the Cause
of his laughing.

What is Folly?

If you would turn over
Cato diligently, you will
find that which you want.

Now I have not my Ca-
to, and I want to do ano-
ther Thing.

What Business have you?

I have something of the
Rudiments to be learned.

In the mean time, do
you seek to talk, you Simple-
ton?

Tell me, I pray, of Folly
in Cato.

It is the greatest Prudence
to feign Folly in a proper
Place; have not you learnt
this?

Yes, but I did not re-
member it.

When you shall be at
home, look upon your Book.

O how great Thanks I
give you? I will propose
that Question to somebody,
who will not be able to an-
swer me, and so will be
overcome.

A. Tace puer, tace, et
studeto ne vapules.

B. Non multum curo, ego
teneo *praelectionem* ferè.

A. Nisi taceas, dicam
observatori, qui notabit te
statim.

B. Mane, mane, dicam
nihil amplius.

A. Sed memento id quod
dixi tibi.

B. Quidnam est?

A. Ne rideas unquam
sine causâ.

B. Sed non est malum
ridere.

A. Non dico *isud*.

B. Quid igitur?

A. Est *stultum* ridere sine
causâ.

B. Nunc intelligo.

A. Recordare sæpe.

Hold your Tongue *Ego*,
hold your Tongue, and
study lest you be whipped.

I do not much care, I
have my Lesson almost.

Unless you hold your
Tongue, I will tell the
Monitor, who will set you
down presently.

Stay, stay, I will say no
thing more.

But remember that which
I said to you.

What is it?

That you would never
laugh at any time without
cause.

But it is not wicked to
laugh.

I do not say that.

What then?

It is foolish to laugh
without cause.

Now I understand.

Remember often.

COLL. XLIII.

A. Scribis seriò an in-
eptis?

B. Equidem scribo seriò,
nam cur abuterer meo
tempore? sed cur rogas
istud?

A. Quia vidi aliquando
cum scriberes melius.

Do you write in ear-
nest or play the Fool.

Truly I write in ear-
nest, for why should I
waste my time? but why
do you ask that?

Because I have seen some
times when you could write
better.

B. Scri-

B. Scribo interdum melius.

I write sometimes better.

A. Quî fit igitur, ut scribas nunc tam malè,

How comes it to pass then, that you write now so badly?

B. Adjumenta scribendi bene desunt mihi.

The Helps of writing well are wanting to me.

A. Quænam?

What?

B. Bona charta, bonum atramentum, et bona penna; nam hæc charta, ut vides, persuit misere, atramentum est aquosum et subalbidum, penna mollis, et malè parata.

Good Paper, good Ink, and a good Pen; for this Paper, as you see, sinks miserably, my Ink is watery and whitish, my Pen soft, and badly made.

A. Cur non providisti omnia ista maturè?

Why have you not provided all those Things in Time?

B. Pecunia desuit mihi, et etiam nunc desit.

Money was wanting to me, and even now is wanting.

A. Incidisti in istud vulgare proverbium, Omnia desunt illi cui pecunia desit.

You have fallen upon that common Proverb, All Things are wanting to him to whom Money is wanting.

B. Sic agitur mecum.

So it fareth with me.

A. Sed quando speras te accepturum?

But when do you hope that you will receive?

B. Meus pater mittet ad me, aut ipse veniet in proximo mercatu,

My Father will send to me, or will come himself the next Market.

A. Ego volo juvare te interea.

I will help you in the mean time.

B. Siquidem *potes id, as-
feceris me magno beneficio.*

A. Accipe *hos sex asses
ad emendam chartam, et
alia necessaria.*

B. Quam *verè illud dic-
tum est, Amicus certus cer-
nitur in incertâ re? sed quid
impellit te ut facias tam
benignè mihi ultro?*

A. Illa *charitas Dei,
quæ, ut Paulus ait, effusa
est in nostris cordibus.*

B. Vis *divini Spiritûs
est miro, qui est autor ejus
charitatis; sed interim co-
gitandum est mihi, quo-
modo referam tibi gratiam.*

A. *est parva res, emitte
istam cogitationem, tantum
redde mutuum, quum erit
commodum tibi.*

B. Reddam, *ut spero,
propediem.*

A. Eamus *ad precatio-
nem, ne notemur.*

B. Adde *unum si placet.*

A. Quid *est?*

B. Ne *mittamur incoe-
nati cubitum hodie.*

A. Ha, ha, he.

If indeed you can do that
you will oblige me with
great Kindness.

Take these six Pence
buy Paper, and other Things
necessary.

How truly was that said
A sure Friend is seen in
doubtful Matter? but what
moveth thee that thou
shouldest do so kindly to me
of thy own accord?

That Love of God
which, as Paul says, is spread
abroad in our Hearts.

The Force of the divine
Spirit is wonderful, who
is the Author of that Char-
ity; but in the mean time
I must think, how I may
return you the Favour.

It is a small Thing,
aside that Thought, on
return what is lent, and
it shall be convenient to
you.

I shall return it, as
hope, forthwith.

Let us go to Prayer,
we should be set down.

Add one Thing if
please.

What is it?
Lest we should be sent for
perless to bed to-day.

Ha, ha, he.

C O L L. XLIV.

A. Quotâ horâ surrexisti
hodie?

B. Paulò ante quintam.

A. Quis expergescit te?

B. Nemo.

A. An ceteri surrexerunt?

B. Nondum.

A. Non ivisti excitatum
illos?

B. Non ivi.

A. Quamobrem?

B. Nescio, nisi quia non
putabam illud pertinere ad
me.

A. Annon illi excitant
interdum;

B. Imò sæpiissime.

A. Debuiſti igitur facere
ſimile.

B. Debui fateor.

A. Memento igitur ut
facias poſthac.

B. Meminero Deo ju-
vante.

A. Sed quid feciſti ex quo
ſurrexiſti è lecto?

B. Primum precatus ſum
cœleſtem patrem, flexis ge-
nibus, in nomine filii ejus
noſtri Domini Jeſu Chriſti.

At what a Clock did
you riſe to day?

A little before Five.

Who awak'd you?

No body.

Have the reſt riſen?

Not yet.

Did not you go to call
them?

I did not go.

What for?

I know not, *unleſs* be-
cauſe I did not think that
to belong to me.

Do they not call you
ſometimes?

Yes very often.

You ought then to have
done the like.

I ought I confeſs.

Remember then that you
do it hereafter.

I will remember God
helping.

But what have you done
ſince you roſe out of Bed?

Fiſt I pray'd to the
Heavenly Father, upon
my bended Knees, in the
Name of his Son our Lord
Jeſus Chriſt.

A. Bene factum, quid
possea.

B. Deinde ornavi me,
et curavi meum corpus me-
discriber, ut decet Christia-
num; postremo, contuli me
ad quotidiana studia.

A. Si pergas sic facere,
ne dubites quin Deus adju-
vet tua studia.

B. Juvit me semper ad-
huc pro ejus benignitate,
nec derelinquet me ut spero.

A. Loqueris rectè, non
frustrabit tuam spem.

B. Superiore anno didici
in Catone, Retine spem,
spes una nec relinquit ho-
minem morte.

A. Fecisti bene quòd re-
tinueris, nam est egregia
sententia, et digna Christi-
ano.

B. Atqui auter ejus libri
non fuit Christianus.

A. Non fuit, est certa
res.

B. Unde igitur sumpsit
tot egregias sententias?

Well done, what after-
wards?

Then I dressed me, and
took care of my Body
differently, as becomes
Christian; lastly, I beto-
myself to my daily stu-
dies.

If you go on so to do, I
not doubt but God will
help your Studies.

He hath helped me in
ways hitherto out of his
Kindness, nor will he leave
me as I hope.

You say rightly, he will
nor frustrate your Hope.

The last Year I learnt
in Cato, Retain Hope, Hope
alone does not leave a Man
in Death.

You have done well that
you have retained it, for
it is an excellent Saying, and
worthy of a Christian.

But the Author of the
Book was not a Christian.

He was not, it is a cer-
tain thing.

Whence then did he take
so many excellent Sen-
tences?

A. M
philoso
illumin
dixerunt
consenta
tu quod
quando.
dium li

B. I
spero, c

patri lon

A. P
ex anim

gat.
B. P

sape.
A. I

tibi per
ni bono

B. P
optas m

quòd mo
ternè.

A. S

B. Si

A. Q

B. A

A. Maximè ex ethnicis philosophis; nam et ipsi illuminati divino Spiritu dixerunt plurima quæ sunt consentanea verbo Dei, quod tu quoquè potes videre aliquando, si prosequaris studium literarum.

B. Ego prosequar, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter, et ex animo, ut illud contingat.

B. Precor id quotidie sæpe.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mihi, et ago gratias, quod monueris me tam fraternè.

Chiefly out of the Heathen Philosophers; for even they being enlightened with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow it, as I hope, provided God give my Father a longer Life.

Pray diligently, and from your Soul, that that may happen.

I pray for that every Day often.

May the Lord God give you Perseverance in every good Work.

I pray you the same that you wish me, and I give you thanks, that you have admonished me so fraternally.

C O L L. XLV.

A. Salve, condiscipule.

God save you, School-fellow.

B. Sis tu salvus quoquè.

Be you safe too.

A. Quota hora est?

What o'Clock is it?

B. Audies quintam mox.

You will hear Five by and by.

A. Bene habet, *aderimus* maturè *satùs*.

B. Gaudeo *me* occurrissè *tibi*, ut *colloquamur* euntes *Latine*, tantisper.

A. Sanè *ea* est *utilis* et *jucunda* exercitatio.

B. Quoties *incido* in aliquem *ex* *istis* dissolutis *nebulonibus*, malle *offendisse* *rhedarium*, *nam* non licet *mihi* *per* *eos*, cogitare *aliquid* *in viâ*.

A. Nil mirum, *nam* ferè *sunt* ejusmodi, ut neque velint *loqui* quidpiam *boni*, neque *sustineant* audire.

B. Quid agas cum *illis*, qui *curant* nihil, *nisi* ut *expleant* suas libidines?

A. Crepant *nihil* aliud *nisi* suas cupedias et *computationes* *in* *privatis* *cauponulis*.

B. Irrident *nos* etiam *plenis* *buccis*, quòd *loquimur* *Latine* *per* *vicos*; *sed* *illud* est *peffimum* *omnium*, quòd *nunquam* *patiuntur* *se* *admoneri*.

It is well, *we* shall be *present* time enough.

I am glad I met you, that *we* may talk together as we go, *in* *Latin*, a little.

Truly *that* is an *useful* and *pleasant* Exercise.

As often as I light upon any of *these* loose *Knaves*, I had rather have found a *Carter*, for it is not permitted *me* for *them* to think of *any thing* in the way.

No wonder, for commonly *they* are of that Sort, *that* they neither will speak any good thing, nor endure to hear it.

What can you do with *them*, who regard nothing, but that *they* may satisfy their own Lusts?

They chatter of nothing else but their own Dainties, and Clubs in *private* Ale-houses.

They laugh at *us* too with full Cheeks, because we talk *Latin* in the Streets; but that is the worst of all, that *they* never suffer themselves to be admonished.

A. Qu

A. Quia, scilicet, ut propheta ait, timor Dei non est ante oculos eorum.

B. Si occaſeris commovere quid amicè, audies statim, Tace concionator, obtundis me; quòd si dixeris, deferam te ad præceptorem, aut ad observatorem; O! egone curo, inquiunt? tu non audes, nam si accusares me, non ferres impunè.

A. Imò verberabunt te continuo, si locus sit remotus ab arbitris.

B. Profectò cum quidam eorum offendisset me nuper in quodam recessu, impegit mihi duos ingentes colaphos in utramque malam, et auſugit continuò.

A. Quid tu faciebas interea quæſo?

B. Quid quæris? iſtud fuit adeò ſubitum, ut vix potuerim aſpicere hominem.

A. Sed què pervenimus ad Scholam tam citò et ſenſim?

Because, to wit, as the Prophet ſays, the Fear of God is not before their Eyes.

If you ſhall have begun to adviſe them any thing friendly, you will hear preſently, Hold your Tongue Preacher, you poſter me: but if you ſay, I will carry thee to the Maſter, or to the Monitor; Oh! do I care, ſay they? You dare not, for if you ſhould accuſe me you ſhould not bear it unpuniſhed.

Yea, they will beat you immediately, if the Place be remote from Witneſſes.

Truly when one of them had found me lately in a certain retired Place, he gave me two great Slaps on each Cheek, and ran away immediately.

What did you in the mean Time I pray?

What do you aſk? that was ſo ſudden, that I could ſcarce ſee the Man.

But how are we come to the School ſo ſoon and leiſurely?

B. Sic solet evenire fere
confabulantibus.

A. Age, ingrediamur
sine murmure et strepitu, ne
offendamus studentes.

So it uses to happen com-
monly to those that talk
together.

Come, let us enter with-
out Noise and Stir, lest we
should disturb those that are
studying.

C O L L. XLVI.

A. Quid ais de scalpello,
quod emi tibi nudius tertius,
estne bonum?

B. Imò verò, est opti-
mum, sed me miserum! per-
didi.

A. Eho! quid ais, quo-
modo id accidit?

B. Cùm redirem foris,
excidit mihi in vico.

A. Unde excidit?

B. E thecâ meâ quam
reliqui imprudenter aper-
tam.

A. Quomodo recuperâ-
sti?

B. Affixi chartulam sta-
tim januæ, post prandium
quidam puer sextæ classis
retulit mihi.

A. Utinam omnes essent
tam fideles, qui reperiunt
amissas res.

What say you about this
Penknife, which I bought
for you the other Day, is
a good one?

Ay indeed, it is a very
good one, but wretched me
I lost it.

How! what say you
how did that happen?

As I was coming from
abroad, it dropt from me
in the Street.

Whence dropt it?

Out of my Sheath which
I left imprudently open.

How did you recover it?

I put a Note forthwith
upon the Gate, after Din-
ner a certain Boy of the
sixth Form brought it me.

I wish all were so faith-
ful, who find lost Things.

B. Profectò sunt pauci
qui restituent, si sit res ali-
cujus pretii.

A. Et tamen id præcipi-
tur nominatim verbo Dei.

B. Quidni? nam est
species furti, si quis reti-
neat alienam rem inven-
tam, modò sciat cui sit red-
denda.

A. At plerique putant se
possidere jure, quicquid in-
venerint amissum.

B. Illi errant quidem
gravissimè.

A. Verùm, ut redeamus
ad sermonem inceptum,
quid dedisti puero, qui in-
venit scalpellum tuum.

B. Dedi sextantem et
aliquot juglandes, laudavi
eum præterea, et admonui
facere idem semper.

A. Fecisti rectè, enim
sic reddet libentiùs aliàs,
si quid reperit; sed quid
perdidisses?

B. Tulissem æquo ani-
mo, et emissem mihi aliud.

Truly there are few who
will restore, if it be a
thing of any Price.

And yet that is com-
manded expressly by the
Word of God.

Why not? for it is a
Kind of Theft, if any one
should keep another's Thing
found, provided he know
to whom it is to be restored.

But most People think
that they possess by Right,
whatsoever they find lost.

They mistake indeed very
grievously.

But, that we may re-
turn to the Discourse be-
gun, what did you give
the Boy, who found your
Penknife?

I gave him a Double,
and some Walnuts, I com-
mended him besides, and ad-
monished him to do the same
Thing always.

You have done well, for
so he will restore more wil-
lingly another time, if he
find any Thing; but what
if you had lost it?

I should have borne it
with an equal Mind, and
would have bought myself
another.

A. Tulisses

A. Tulisses ita æquo animo?

B. Certè non sine aliquâ molestiâ.

A. Non æquo animo igitur; sed nolo urgere te arctius.

B. Non sumus theologi.

A. Quid ergo?

B. Grammaticuli.

A. Et imperiti quidem.

B. Debemus precari Deum tantò diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

A. Faciemus id verò, si pareamus sanctis admonitionibus quas audimus quotidie à præceptore, et sæpe à concionatoribus, ministris divini verbi.

B. Vide quantum amissio mei scalpelli profuerit nobis.

A. Gratulor tibi dupliciter ob eam rem, primum quòd emerim rectè tibi, deinde quòd recuperaveris amissum.

B. Habeo tibi gratiam.

Would you have borne it with so equal a Mind?

Verily not without some Trouble.

Not with an equal Mind then; but I will not urge you too closely.

We are not Divines.

What then?

Little Grammarians.

And unskilful ones indeed.

We ought to pray God so much the more diligently, that he would free us by the Gospel from the Darkness of Ignorance.

We shall do that indeed if we obey the holy admonitions which we hear every Day from the Master, and often from the Preachers the Ministers of the divine Word.

See how much the Loss of my Penknife hath profited us.

I congratulate you doubly for that Thing, first that I bought it well of you, and then that you recovered it being lost.

I give you Thanks.

C O L L. XLVII.

A. Non videris *mibi nimis occupatus.*

B. Mediocriter.

A. Quid *si* facias *mibi* duas, aut tres, *pennas?*

B. Sit *satis* tibi, *si* faciam *unam*: ostende *mibi* calamos. *Profectò* sunt *optimi*, et ad *scribendum* *aptissimi*.

A. Unde *noſti* istud?

B. Quia sunt *amplo caule*, *firmiter*, et *nitido*; nam *molles*, et qui *habent* *caulem brevior*, sunt *parum utiles* ad *scribendum*.

A. Gaudeo me *emisse* *utiliter*.

B. Non *abs re*, *sed* *quantum*?

A. Dedi *duos quadrantes* *pro* his *tribus*.

B. Pretium est *vile* *pro bonitate rei*; de quo *emisti*?

A. De quodam *circumforaneo*.

B. Mercatores *noſtri* *opidi* vendunt *multò* *pluris*.

A. Et *tamen* *audent* *dicer* *interdum* *constare* *sibi* *pluris* *quàm* *vendunt*.

You do not seem to me over *busy*.

Indifferently.

What if you should make me two, or three, *Pens?*

Let it be enough for you, if I make *one*: Show me the Quills. Truly they are very good ones, and extreme fit for writing.

Whence know you that?

Because they are of a large *Barrel*, firm and neat; for soft ones, and those that have a shorter *Barrel*, are little useful for writing.

I am glad I bought them well.

Not without reason, but for how much?

I gave *two* Farthings for these three.

The Price is cheap for the Goodness of the Thing; of whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our Town sell them much dearer.

And yet they dare say sometimes that they cost them dearer than they sell them for.

B. Ea

B. Ea est ferè consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.

A. Sed age, ne remorer te diutius, agamus id quod instat.

B. Expediêro citò, aspice me diligenter, ut discas.

A. Aspicio intentis oculis, sed opus esset mihi longiori spatio.

B. Illud ergo fiet in cubiculo, si velis me invisere.

A. Quo tempore?

B. Post missionem scholæ, hoc est, horâ nonâ matutinâ, vel quartâ pomeridianâ. Nunc habes duas pen- nas rectè accommodatas in tuum usum, ni fallor; servabis hanc tertiam tibi in aliud tempus.

A. Accipe tibi, si placet.

B. Quin serva tibi, multæ adferuntur mihi domo.

A. Ago tibi gratias, vale.

That is commonly Custom of Tradersmen, they profit nothing, unless they lie much, as Cicero says.

But come, that I may not delay you any longer, let us do that which is in hand.

I shall dispatch soon, look at me diligently, that you may learn.

I look with intent Eyes, but there would be need for me of longer Time.

That then shall be done in the Chamber, if you will visit me.

At what time?

After the Dismissing School, that is, at Nine o'Clock in the Morning, at Four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken; you shall keep this third for yourself against another Time.

Take it for yourself, if you please.

But keep it for yourself, many are brought me from Home,

I give you Thanks, farewell.

B. Sed meo labori.

A. Tu et meis quod opus.

B. Va patri et meo nomine.

A. Qui.

B. Eg.

A. Qui.

B. Nes.

A. Sed.

vis?

B. Nor.

ia Deo.

A. Qui.

B. Cap.

A. Qui.

B. Nor.

A. Qu.

B. Sing.

am?

A. Qu.

sanus; n.

matre, et

dium pra

capitis qu

B. Atq

bi capitis.

B. S

B. Sed *heus*, ne parcas
meo labori.

But *ho*, do not spare my
Labour.

A. Tu quoquē utere me
et meis rebus vicissim, si
quod opus fuerit.

Do you likewise use me
and my *Things* in your Turn,
if you shall have Occasion.

B. Vale, et dic salutem
patri et universæ familiæ,
meo nomine.

Farewell, and wish Health
to your Father and all the
Family, in my Name.

C O L L. XLVIII.

A. Quid es tristis ?

Why are you sad ?

B. Ægroto.

I am sick.

A. Quid morbi est ?

What *Dislemper* is it ?

B. Nescio.

I know not.

A. Sed tamen estne gra-
vis ?

But yet is it grievous ?

B. Non admodum, gra-
via Deo.

Not very much, Thanks
to God.

A. Quidnam dolet tibi ?

What pains you ?

B. Caput.

My Head.

A. Quid, totumne caput ?

What, all your Head ?

B. Non certè.

No certainly.

A. Quæ pars igitur ?

What Part then ?

B. Sinciput, quid faci-
am ?

The Fore part, what
shall I do ?

A. Quiesce, et mox eris
sanus ; nam sic audi-vi ex
matre, esse nullum reme-
dium præsentius doloribus
capitis quàm quietem.

Rest you, and by and by
you will be well ; for so I
have heard of my Mother,
that there is no Remedy
more effectual for the Pains
of the Head than Rest.

B. Atqui sunt varii mor-
bi capitis.

But there are various
Dislempers of the Head.

A. Et

A. Et *varia* remedia
fortasse; sed *quid* est fa-
cilis quàm tentare id quod
dixi tibi?

B. Non nocebit *quidem*
experiri, *ut* spero.

A. Sed *ubi* quiescam?

B. Domi *vestræ in lecto*.

A. Mater *non* sinet.

B. Imò, *si* dixeris te
ægotare.

A. Atqui *putabit* me si-
mulare.

B. Potest *fieri*, sed *quid*
dubitas *facere* periculum?

A. Das *mibi* bonum
consilium.

B. Utere, *si* vis.

A. Faciam *profectò*; sed
unum restat.

B. Quid est?

A. *Venia impetranda* est
a præceptore.

B. Adi et pete.

A. Quid *si* nolit dare?

B. Imò *facillimè*.

A. Qui *scis* istud?

B. Quia *credit* facilè,
nisi iis qui *sefellerunt* eum
aliquoties.

A. Nunquam *sefelli* cum
sciens.

And *various* Remedies
perhaps; but *what* is
easier than to try that which
I said to you?

It will not hurt me
to try, as I hope.

But *where* shall I rest?

At your House in the bed.

My Mother will not
suffer it.

Yes, if you say you
not well.

But *she* will think I do
seem.

It may be, but *why*
you doubt to make a Trial
at?

You give me good Coun-
sel.

Use it, if you will.

I will do it *indeed*; but
one Thing remains.

What is it?

Leave is to be asked
the Master.

Go to him and ask.

What if he will not
give it?

Yes *very easily*.

How know you that?

Because *he* believes
easily, *unless* those who have
sometimes deceived him.

I have never deceived
him knowingly.

B. Ita-
ter.

A. Nu-

B. Se-

quid fis

bareas lo-

A. M-

cedam in-

A. Ad-

quarebam

let certar-

nes curru-

quid ais

B. Qu-

contendere

nostris f-

argumentu-

di? visi-

epistolae?

A. M-

carmina e-

B. Qu-

A. Q-

lectiones

mibi de

me ægre

hebdoma-

B. Me-

ut dicam

moralium

B. Ito igitur confiden-

Go then confidently.

A. Nunc eo.

Now I go.

B. Sed heus, meditare
quid sis dicturus, ne forte
hereas loquendo.

But ho, consider what
you are to say, lest perchance
you should flammer in speak-
ing.

A. Mones bene, non ac-
cedam imparatus.

You admonish well, I
will not approach unpre-
pared.

C O L L. XLIX.

A. Ades mihi optatus,
quarebam aliquem qui vel-
let certare mecum, sed om-
nes currunt ad lusum; sed
quid ais?

You come to me wished-
for, I was seeking some-
body that would contest
with me, but all run to
play; but what say you?

B. Quid ego malim quàm
contendere pacificè tecum de
nostris studiis? sed quid
argumentum petis certan-
di? visne repetere Tullii
epistolas?

What had I rather do
than contend peaceably with
you about our Studies?
but what Subject do you de-
fire to contest about? will
you repeat Tully's Epi-
stles?

A. Malo repetere aliquot
carmina ex Catone.

I had rather repeat some
Verses out of Cato.

B. Quamobrem?

What for?

A. Quia aliquot præ-
lectiones restant ediscendæ
mihi de Catone, nam scis
me ægrotasse fere duas
hebdomadas.

Because some Lessons re-
main to be got by me out
of Cato, for you know
I was sick almost two
Weeks.

B. Memini; vis igitur
ut dicamus secundum librum
moralium distichorum?

I remember; will you
then that we say the second
Book of moral Distichs?

A. Est

A. Est nimis longus in
hanc horam.

B. Quid ita ?

A. Quia ludendum est
nobis aliquandiu, ut exer-
ceamus corpus, ad conser-
vandam valetudinem.

B. Repetamus igitur ter-
tium librum, quia est bre-
vissimus.

A. Sed volo judicem.

B. Solomon est præsto,
qui sequitur me ob eam rem.

A. Vin' tu, Solomon,
audire nos ?

S. Quid estis dicturi ?

A. Tertium librum mo-
ralium distichorum.

S. Nonne dicetis alter-
ni ?

A. Scilicet, uterque su-
um distichum.

S. Sed pueri, ne erretis,
nolo audire vos tanquam
judex.

A. Cur non ?

S. Ne fortasse alteruter
amicorum offendatur meâ
sententiâ.

A. In quo eris adjutor
nobis igitur ?

S. Notabo diligenter lap-
sus utriusque, in chartulâ,
deinde referetis ad præcep-
torem.

It is too long for
Hour.

Why so ?

Because we must
sometimes, that we
exercise the Body to
serve health.

Let us repeat then the
third Book, because it
the shortest.

But I would have
Judge.

Solomon is here, who
follows me for that Matter.

Will you, Solomon, hear
us ?

What are you about
say ?

The third Book of Mo-
ral Distichs.

Will not you say
Turns ?

Yes, each his Distich.

But Boys, that you may
not mistake, I would
hear you as a Judge.

Why not ?

Lest perhaps one of
Friends should be offend-
ed with my Sentence.

In what will you be
Helper to us then ?

I will mark diligently
the Slips of each in a little
Paper, and then you may
carry it to the Master.

A. Q

A. Qu

S. Adj
iam et p
tebitur.

A. Er
est nobi
S. Sic

A. Vi
lima rat
B. Atq

ibi.

S. Sed

A. Qui

S. Vult

istos lap

uoque nota

A. Sic

hac re v

S. Date

amum, ut

rtius.

A. Ten

B. Incip

A. Æq

ovocatus

B. Aud

on, sed

S. Cave

ter.

A. Quid fiet postea ?

What shall be done afterwards ?

S. Adjudicabit et victoriam et præmium utri videbitur.

He will adjudge both the Victory and the Reward to whom he pleases.

A. Eris igitur tantum testis nobis.

You will be then only a Witness for us.

S. Sic intelligo.

So I mean.

A. Videtur mihi sane bona ratio.

It seems to me indeed a very good Way.

B. Atque ita videtur mihi.

And so it seems to me.

S. Sed unum restat.

But one Thing remains.

A. Quid est ?

What is it ?

S. Vultis præter manifestos lapsus, hæitationes quoque notari ?

Will you besides your manifest Slips, that your Hesitations also be set down ?

A. Sic præceptoris leges habere volunt.

So the Master's Laws about this Matter will have it.

S. Date mihi librum in manus, ut possim observare istius.

Give me the Book into my Hand, that I may observe more surely.

A. Tene meum.

Take mine.

B. Incipiamne ?

Shall I begin ?

A. Æquum est, quia tu provocatus es à me.

It is fair, because you have been challenged by me.

B. Audi, quæso, Solomon, sed diligenter.

Hear, I pray, Solomon, but diligently.

S. Cave ne dicas negligenter.

See you do not say negligently.

C O L L. I.

A. Gratulor tibi reditum; quando rediisti rure?

B. Heri post meridiem.

A. Rediitne mater?

B. Quemadmodum illa duxit me secum, ita reduxit.

A. Nonne venit in equo?

B. Imò, et tolutario.

A. Venisti et tu in equo?

B. Eram illi à pedibus.

A. Non fuit labor itineris molestus tibi?

B. Fuit nulla via difficilis mihi, reditio in urbem erat adeò jucunda; quid quæris? noluissem venire equo.

A. Quantum distat vestra villa hinc?

B. Quatuor milliaribus, iisque non admodum longis.

A. Sed jam satis de reditu, nunc agamus aliud.

I congratulate you your Return; when can you back out of the Country Yesterday after Noon.

Did your Mother turn?

As she carried me with her, so she brought me back.

Did not she come on Horse?

Yes, and on a Pacer.

Did you come too on Horse?

I was her Footman.

Was not the Fatigue the Journey troublesome to you?

There was no Way difficult to me, the Return into the City was so pleasant, why do you ask? I would not come on Horse.

How far distant is your Country-house from hence?

Four Miles, and that is not very long.

But now enough of Return, now let us do something else.

Fuistine memor tui promissi? Num rediisti vacuum?

B. Attuli quantum uvatum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Tibi mi igitur.

B. Imò nobis duobus.

A. Quid tantillum duobus?

B. Non poteram ferre amplius, pro viribus mei corpusculi; quòd si essem robustus, asportassem onus asini; nam mater permittebat facile.

A. Utinam adfuissem.

B. Ego et mater desideravimus te plurimum; sed esto bono animo, ea reliquit famulum ruri, qui veniet onustus amplissimâ corbe; tum illa dabit tibi assatim.

A. Aha, nunc loqueris optata.

B. Eamus domum ad nos. Videbis nostrum quasillum integrum adhuc, ut spero.

Have you been mindful of your Promise? Have you returned empty?

I have brought as many Grapes as I could.

How many then?

A Basket.

Ho, a Basket! For yourself alone then.

Nay for us two.

What so little for two?

I could not bring more, for the Strength of my little Body; but if I were strong, I should have brought the Load of an Ass; for my Mother permitted easily.

Would I had been there.

I and my Mother wanted you very much; but be of good Courage, she has left a Servant in the Country, who will come loaded with a very large Basket; then she will give you plentifully.

Aha, now you speak desirable Things.

Let us go Home to us. You shall see our Basket whole yet, as I hope.

A. O lepidum caput!
cupiebam ire *salutatum* tu-
am matrem, charissimam
mibi.

B. Profectò feceris gra-
tissimum illi.

A. Eamus igitur.

O pretty fellow! I
desirous to go to salute the
Mother, most dear to me.

Truly you will do a very
acceptable Thing to her.

Let us go then.

C O L L. LI.

A. Quid cogitas solus
hic.

B. Deploro meam mise-
riam.

A. Quænam miseria af-
ficit te?

B. Heu, me miserum!
ecce mutavimus classem,
nec est mihi pecunia unde
emam libros.

A. An non pater dat
tibi?

B. Dat quidem, sed parcè
nimis.

A. Est avarus igitur.

B. Non sequitur.

A. Quid impedit igitur,
quò minus suppeditet tibi
pecuniam.

B. Paupertas; præterea,
cùm peto, miratur opus esse
nobis tot libris.

A. Nihil mirum, præ-
sertim quum sit pauper;
sed interim esto bono ani-
mo, nec afflictes te quæso.

What are you thinking
alone here?

I deplore my Misery.

What Misery affects you?

Alas, wretched me!
we have changed our Form
and I have no Money
whence I may buy Books.

Does not your Father
give you?

He gives indeed, but
sparingly.

He is covetous then.

It does not follow.

What hinders then, that
he does not allow you Money?

Poverty; besides, when
I ask, he wonders we have
need of so many Books.

No wonder, especially
when he is poor; but in
the mean time be of good
Courage, and do not afflict
yourself I pray.

A. Dabo operam ut pater
juvet te, nam largitur pau-
peribus libenter, præsertim
illis quos novit esse studiosos
bonarum literarum.

B. O me felicem! si
Deus adjuverit me tuâ
operâ.

A. Juvabit, ut spero;
sed tu precare interim di-
ligenter, ut reddat ani-
mum patris bene affectum
erga te.

B. Mones rectè, nam, ut
audivi sæpe è sacris concio-
ribus; est Deus solus qui
ubernet ac dirigit corda
hominum.

A. Ita est.

B. Vale mi Bernarde,
mi reddidisti mihi ani-
mum.

A. Vale tu quoque An-
thony; sed dic mihi quan-
tum opus est tibi.

B. Si haberem decem
Pence, esset abunde in præ-
sentiâ.

A. Tace, cras, ut spero,
habebis divinum auxilium.

I will do my endeavour
that my Father may help
you, for he bestows to the
Poor willingly, especially to
those whom he knows to be
studious of good Letters.

O happy me! if God
shall help me by your Means.

He will help, as I hope;
but do you pray in the mean
time diligently, that he
would render the Mind of
my Father well affected
towards thee.

You admonish rightly, for
as I have heard often out
of holy Sermons; it is God
alone who governs and di-
rects the Hearts of Men.

So it is.

Farewell my Bernard,
who has restored me Cou-
rage.

Fare you well too An-
thony; but tell me how
much is needful to you.

If I had ten Pence, it
would be enough at pre-
sent.

Hold your Tongue, to-
morrow, as I hope, you will
perceive the divine Help.

C O L L. LI.

A. Quid agis ?
 B. Scribo.
 A. Quid scribis ?
 B. Describo *dictata* præceptoris.

A. Quænam ?

B. Hesternæ.

A. Quid, *non* aderas ?

B. Imò *aderam*, sed *non* poteram assequi præceptorem dictantem.

A. Quæ res impediēbat te ?

B. Quod *non* sederem commode satis.

A. Veneras *serius* igitur.

B. Istud est.

A. Cedo *commentarium* tuum, egomet scribam tibi.

B. Quid *lucri* faciam ?

A. Ego *descripsero* citius quam tu, post ludemus una, ut præceptor concessit; cedo librum.

B. Facerem *id* quidem libenter, sed *non* audeo.

A. Quid times ?

B. Præceptoris *edictum*.

What are you doing ?

I am writing.

What are you writing ?

I am writing out the *Dictates* of the Master.

What ?

Yesterday's.

What, *were* you not present ?

Yes *I was* present, but *could not* overtake the Master dictating.

What *Thing* hindered you ?

Because *I did not* conveniently enough.

You came *too* late then.

That *is* it.

Give me your *Note-Book*.

I *will* write for you.

What *Gain* shall I make ?

I *shall* write it out sooner than you, afterwards we will play together, the Master has granted give me your Book.

I would do *that* indeed willingly, but *I dare not*.

What do you fear ?

The Master's Order.

A. Quæ

A. Quod edictum nar-
ras mihi?

B. Nescis eum vetuisse
ne quis scribat alteri sine
suis permisso?

A. Memini id probè,
unde sciet hoc?

B. Rogas? quum exigit
rationem scripturæ, causâ
commendandi, tum ero cap-
tus, nam novit manum
meam; præterea, neque
allendum est neque men-
dendum.

A. Vetamur utrumque
verbo Dei.

B. Quid ergo responde-
m præceptorî, quum ille
rogarit me scripsisse ista?

A. Res non evadet cò,
spero.

B. Nolo subire tantum
periculum tuâ spe.

A. Vah! es nimium
timidus.

B. At tu es fortasse au-
daciosior.

A. Tu scribe igitur quan-
tum voles, ego conseram me
studendum.

B. Abi, quæso, descrip-
sem jam unam paginam,
et interpellâs me.

What Order do you tell
me?

Do not you know that
he has forbid any one to
write for another without
his Permission?

I remember that well,
but how will he know it?

Do you ask? when he
requires an Account of our
Writing, for the sake of
correcting it, then I shall
be caught, for he knows my
Hand; besides, we must
neither deceive, nor lie.

We are forbid both by
the Word of God.

What then shall I an-
swer to the Master, when
he shall deny me to have
writ those Things?

The Matter will not
come to that, as I hope.

I will not undergo so great
Danger on your Hope.

Fie! you are too timo-
rous.

But you are perhaps too
bold.

Write you then as much
as you will, I will betake
myself to play.

Go, I pray, I should
have writ already one
Page, unless you had inter-
rupted me.

A. At *interim*, profici-
mus *aliquid*, dum *fabula-*
mur Latinè.

But *in the mean time*,
profit *something*, whilst
talk Latin.

C O L L. LIII.

A. Quotâ horâ *experge-*
factus es hodie?

B. Ante *lucem*, quotâ
horâ *nescio*.

A. Quis *expergefecit* te?

B. Hebdomadarius *ex-*
citator venit cum suâ *later-*
niâ, pulsavit *ostium* *cubi-*
culi *duriter*, quidam *ape-*
ruit, excitator *accendit* *nos-*
tram *lucernam*, inclama-
vit *clarâ* voce, *omnes* *ex-*
perrecti sunt.

A. Narra *mibi* ordine
quid egeris *ex illo tempore*
usque ad *finem* *jentaculi*.

Vos *pueri* attendite *di-*
ligenter, ut *discatis* *imitari*
bunc *vestrum* *condiscipulum*.

B. *Experrectus* sum, *sur-*
rex è lecto, indui *tunicam*
cum *thorace*, *sed* in *scabello*,
accepi *femoralia* et *tibialia*,
indui *utraque*, *calceavi* *cal-*
ceos, *astrinxi* *femoralia*
thoraci *ligulis*, *ligavi* *tibia-*
lia *periscelidis* *super* *cura*.

At what Hour did
awake to Day?

Before Day, at what
Hour I know not.

Who waked you?

The weekly Waker
came with his Lanthorn,
he knocked at the Door
the Chamber hard, for
body opened it, the Waker
lighted our Candle, call-
out with a clear Voice,
awaked.

Tell me in order what
you may have done since
that time till the End
Breakfast.

You Boys attend dilig-
ently, that you may learn
imitate this your School-
fellow,

I awoke, I arose out
Bed, I put on my Tunica
with my Doublet, I sat
upon the Bench, I took on
Breeches and Stockings,
put on both, I put on my
Shoes, I tied my Breeches
to my Doublet with Points,
I tied my Stockings with
my Garters upon my Legs.

Præcinx-
pexui capu-
ravi pileo
togam, de
biculo des-
didi urina-
rietem.

Accepi
stuli, la-
ciem, col-
deterfi m-
mantili, i-
ur ad pre-

Conver-
am aular
accipimus
a famulo,
clinio, se
murmure
manui eos

garrier
quentes o
vidi lasciv
mina eoru
tunt ad m
taret eos.

A. Ne
his dum j-

B. Imo

*Præcinxi me cingulo,
pexui caput diligenter, ap-
tavi pileolum capiti, indui
togam, deinde egressus cu-
biculo descendi infrâ, red-
didi urinam in areâ ad pa-
rietem.*

*Accepi frigidam aquam
ex stula, lavi manus et fa-
ciem, collui os et dentes,
deterxi manus et faciem
mantili, interea signum da-
tur ad preces tintinnabulo.*

*Convenimus in priva-
tam aulam, præcamur unâ,
accipimus jentaculum ordine
à famulo, jentamus in tri-
clinio, sedentes quieti sine
murmure et strepitu. Ad-
monui eos amicè quos audi-
vi garrientes ineptè, aut lo-
quentes otiosa verba, aut lo-
vidi lascivientes, detuli no-
mina eorum qui non parue-
runt ad monitorem, ut no-
taret eos.*

A. Nemone præerat vo-
bis dum jentaretis?

B. Imò, hypodidascalus.

*I girt myself with my
Girdle, I combed my Head
diligently, I fitted my Cap
to my Head, I put on my
Gown, then going out of
my Chamber I went below,
I made Water in the Yard
against the Wall.*

*I took cold Water out of
the Bucket, I washed my
Hands and Face, I rinsed
my Mouth and Teeth, I wi-
ped my Hands and Face with
the Towel, in the mean
time the Signal is given
to Prayers by the little
Bell*

*We meet in the private
Hall, we pray together, we
take our breakfast in Order
from the Servant, we
breakfast in the Dining-
room, sitting quiet without
Muttering and Noise. I
admonished those friendly
whom I heard prating fool-
ishly, or speaking idle Words,
or saw wantoning, I car-
ried the Names of those
who did not obey to the
Monitor, that he might set
them down.*

*Was no Body over you
whilst you were at Break-
fast?*

Yes, the Usher.

A. Quid

A. Quid agebat interea?

B. Ille ambulabat per mediam aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garricntes inepte.

A. Licet igitur emittere nullum verbum tunc?

B. Imò licet, verùm ii solent notari, qui confabulantur diu et multis ~~ver-~~bis inepte et sine ullo fructu; cæterùm licet omnibus tractare jucundos sermones inter se de bonis et honestis rebus, dummodo fiat modestè citra clamorem et contentionem.

A. Hactenus satisfacisti mihi: narrabis cætera à prandio, nisi aliquod negotium intervenerit; eamus nunc in aulam ad prandium, ne simus in morâ magistro.

B. Audivi signum modò dari.

A. Datum opportune.

What did he in the meantime?

He walked through the Middle of the Hall, holding a Book in his Hands, and now and at the same time admonishing the Monitor that he should set down those who prated foolishly.

Is it lawful then to utter no Word at that time?

Yes it is lawful, but those are wont to be set down, who talk a long time and in many Words foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse amongst themselves of good and honest Things provided it be done modestly without Noise and Contention.

Hitherto you have satisfied me: You shall tell the rest after Dinner, unless some Business should intervene; let us go now into the Hall to Dinner, lest we should be a Hindrance to the Master.

I heard the Signal just now given.

It was given opportunely.

C O L L. LIV.

A. Ubi finivisti narrationem ante prandium?

Where did you finish your Narrative before Dinner?

B. Quum vellem imponere finem jentaculo, tu interpellasti me.

When I would have put an End to Breakfast, you interrupted me.

A. Perge igitur narrare reliqua ordine.

Go on then to tell the rest in Order.

B. Dum facimus finem mandandi, posterius publicum signum datur, quisque sumit libros, imus in communem aulam, catalogi singularum classium recitantur ex more, qui adsunt respondent ad nomina.

Whilst we make an End of breakfasting, the latter publick Sign is given, every one takes his Books, we go into the common Hall, the Catalogues of each Class are recited according to Custom, those who are present answer to their Names.

Ego quoque respondeo, absentes notantur in catalogo ab nomenclatoribus; recitatione catalogorum finita, ludimagister ascendit pulpitem ut precetur, jubet nos esse attentos ac tum precatur publice.

I likewise answer, the Absenters are noted in the Catalogue by the Nomenclators; the reciting of the Catalogues being ended, the Master ascends the Pulpit that he might pray, he orders us to be attentive, and then prays publicly.

Ubi precatus est, inquit, recipite vos quisque in suum auditorium. Omnes conveniunt, ego item venio cum meis condiscipulis.

When he has prayed, says he, betake yourselves every one into his Auditory. All meet, I also come with my school fellows.

Sedeo in meo loco: præceptor ingreditur, inquit de absentibus, deinde sedet in cathedrâ, et jubet scriptum auctoris pronunciari.

Pronunciamus terni clarâ voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem præceptor exigit Anglicam significationem verborum, doctiores respondent, ego quoque, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum fit sine jactantiâ) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticam rationem, postremò præscribit palam, quid sit reddendum à prandio.

Octavâ horâ auditâ imperat precationem, quâ finitâ, monet ut faciamus officium sedulò, tandem dimittit nos,

I sit in my Place: The Master enters, he enquires about the Absenters, then he sits in his Chair, and orders the Writing of the Author to be pronounced.

We pronounce the Book with a clear Voice, as we use every Day, then he bids us render the Interpretation, some of the more ignorant read, others render the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I then being commanded by him to answer, he commends those who answer well, of which Number I (which let it be said without boasting) was one.

Afterwards his orders every Part of Speech to be handled according to the Grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight o'Clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.

Eo spectare, et discedimus sine tibi,

A. Cur

B. Plac

am idem
nibus hujus
tempus?

A. Eri

A. No
ceptorem
sape de
sodalibus

B. Eg

A. Ta
monita.

B. In
negligere

A. D
audias at

B. Di
attentissim

A. N
ab illo in

B. Cu

A. N
infection

peffimur

B. A

te, accus

Eo spectante, eximus ordine, et sine strepitu, et discedimus leti; satisfaciet tibi, præceptor.

He looking on, we go out in Order, and without Noise, and we depart joyful; have I satisfied you, Master?

A. Cumulatissimè.

Most abundantly.

B. Placetne tibi ut faciam idem de reliquis actionibus hujus diei sub cœnæ tempus?

Doth it please you that I should do the same Thing concerning the rest of the Actions of this Day about Supper time?

A. Erit nihil opus.

There will be no need.

COLL. LV.

A. Non meministi præceptorem monere nos tam sæpe de fugiendis pravis sodalibus?

Do not you remember that the Master doth admonish us so often about avoiding evil Companions?

B. Ego memini probè.

I remember well.

A. Tamen negligis ejus monita.

Yet you neglect his Admonitions.

B. In quo videor tibi negligere ea?

In what do I seem to you to neglect them?

A. Dicam tibi, modò audias attente.

I will tell you, provided you hear attentively.

B. Dic obsecro, audiam attentissimè.

Tell me, I pray, I will hear very attentively.

A. Nunquam vis cavere ab illo impostore?

Will you never beware of that Cheat?

B. Cur caveam?

Why should I beware?

A. Ne depraveris ejus infectione, nam nôsti esse pessimum.

Lest you should be corrupted by his Infection, for you know that he is very bad.

B. Atqui non sequor spon-te, accurrit ad me undique.

But I do not follow him of my own accord, he runs to me from all Parts.

A. Ni-

B. Nimirum, *quia* novit te habere pecuniam, et dare libenter et sæpe.

A. Quid igitur suades mihi facere?

B. Dic semel et serid, et quasi irato animo, Quid vis amice? cur sequeris me ubique? omnes clamitant te esse pessimum, ac nolunt esse tui sodales; proinde mitte me posthac, quæso, ne cædar virgis palam tuâ causâ.

A. Quid si veñit respondere aliquid?

B. Abrumpe illius sermonem, atque abi celeriter.

A. Ago tibi gratias quod monueris me tam fideliter.

C O L L. LVI.

A. Quid egisti per hos quindecim dies?

B. Ministravi matri quæ ægrotabat,

A. Ain tu?

B. Sic est profectò:

A. Quo morbo laborabat?

B. Tertianâ febre.

To wit, *because* he knows you to have Money, and to give willingly and often.

What then do you persuade me to do?

Say once and seriously and as it were with an angry Mind, What do you mean Friend? Why do you follow me every where? all cry out that you are very bad, and will not be your Companions; therefore leave me alone hereafter, I pray, lest I should be beat with Rods openly for your Cause.

What if he should answer something?

Break off his Discourse and go away quickly.

I give you Thanks that you have admonished me so faithfully.

What have you done for these fifteen Days?

I waited on my Mother who was sick.

Say you so?

So it is truly.

With what Disease did she labour?

With a tertian Ague.

A. Con-

A. Con-
B. Con-
gratia Deo

A. Qu-
B. Sun-

A. Qu-
B. De-
A. Du-
sed cujus

B. Do-
A. Is-

mus medi-

B. Eju-
ones quot-

A. Q-
est in cur-

B. M-

A. In-
etiamsi
mihi pla-

medican-

B. S-

paulisper
A. I-

reminis-

B. I-

occurrunt
potiones

A. C-

B.-
quasi e-
dicinæ,
scire a-
ab iis

A. Convaluitne?

B. Convalescit paulatim,
gratia Deo.

A. Quis sanavit eam?

B. Summus medicorum.

A. Quis est ille?

B. Deus ipse.

A. Dubito nihil de hoc,
sed cujus opera?

B. Domini Sarasini.

A. Is habetur peritissimus
medicinæ.

B. Ejus egregiæ curationes
quotidie probant id.

A. Quibus remediis usus
est in curandâ tua matre?

B. Medicamentis.

A. Intelligo illud satis,
etiamsi tu taceas; sed dic
mibi plane quæ fuerint ista
medicamenta.

B. Sine me recordari
paulisper.

A. Dic mihi tandem quæ
reminisceris.

B. Duo nomina tantum
occurrunt mihi, clysteres et
potiones.

A. Quid conferunt ista?

B. Eho inepte, rogas
quasi ego sim peritus me-
dicinæ, itaque si cupis
scire amplius, quære ipse
ab iis potius qui profi-
tentur

Is she recovered?

She recovers by little and
little, Thanks to God.

Who cured her?

The greatest of Physi-
cians.

Who is he?

God himself.

I doubt nothing of that,
but by whose Means?

Mr. Sarasin's.

He is reckoned very skil-
ful of Physick.

His remarkable Cures
every Day prove that.

What Remedies did he use
in curing your Mother?

Medicines.

I understand that suffi-
ciently, although you should
hold your Tongue; but tell
me plainly what were those
Medicines.

Let me recollect a little.

Tell me at length what
you remember.

Two names only occur
to me, Clysters and Poti-
ons.

What good do those?

Ho you Fool, you ask as
if I were skilled in Phy-
sick, therefore if you desire
to know more, ask yourself
of those rather, who pro-
fess

tentur ista, hoc est, à medicis et pharmacopolis.

A. Ne succenseas mihi obsecro.

B. Cur tu es adeò curiosus?

A. Ut ediscam aliquid semper.

B. At vide interim ne voceris percontator.

A. Tamen audi pauca.

B. Loquere.

A. Quamdiu agrotavit mater?

B. Ferè duas hebdomadas.

A. Interea ubi erat pater?

B. Profectus erat Ludunum ad mercatum.

A. Sed quâ horâ rediisti in scholam?

B. Hodie manè.

A. Dedistine excusationem præceptori?

B. Dedi.

A. Quid respondit tibi?

B. Inquit bene factum; sed ubi fuisti.

A. Heri iivi rus cum meo patruo.

fess these Things, that of the Doctors and Apothecaries.

Be not angry with me I pray.

Why are you so curious?

That I may learn some thing always.

But see in the mean time you be not called a Busy-body.

Yet hear a few Things. Speak.

How long has your Mother been ill?

Almost two Weeks.

In the mean time where was your Father?

He was gone to Lyons to the Fair.

But at what hour did you return into the School?

To-day in the Morning.

Have you given your Excuse to the Master?

I have given it.

What did he answer you?

He says well done; but where was you?

Yesterday I went into the Country with my Uncle.

B. Age
mus reddi
a, nam e
um novus

A. Quid
ibi obsecro

B. Quid

A. Ne
um.

B. Ex

A. Ex

usus.

B. Uno

um?

A. Qu

otus mad

B. Ad

in tempo

sentiebant

A. De

B. Qu

dele confi

A. D

dariolo,

ter, ne

frigus.

B. H

nam sum

B. Age

hat : B. Age videamus quid
Apo mus reddituri secundâ ho-
ith m râ, nam ego quodammodo
um novus discipulus.

Come let us see what we
are to say at the second
Hour, for I in a manner
am a new Scholar.

C O L L. LVII.

some A. Quid cogitas? cave
n time tibi obsecro.

What do you think of?
look to yourself I beseech
you.

Busy B. Quid caveam mihi?

Why should I look to my
self?

ings. A. Ne incidas in mor-
r Mo tum.

Lest you should fall into a
Distemper.

s. B. Ex quâ causâ?

From what Cause?

A. Ex intemperantia
lus.

From Excess of Play.

where B. Unde apparet pericu-
yons to tum?

Whence appears the Dan-
ger?

r did A. Quia totus aestuas,
bool? totus mades sudore.

Because you are all in a
Heat, you are all wet with
Sweat.

ning. B. Admones me rectè et
a your in tempore; profecto non
sentiebam.

You admonish me right-
ly and in time; truly I
did not perceive it.

A. Desiste, si audis me.

Give over if you will
hearken to me.

answer B. Quis respuat tam fi-
dele consilium?

Who would refuse so
faithful Advice?

; but A. Deterge faciem su-
to the dariolo, et indue te celeri-
cle. ter, ne contrahas subitum
frigus.

Wipe your Face with your
Handkerchief, and clothe
you quickly, lest you should
catch a sudden Cold.

B. Habeo tibi gratiam,
nam sum obnoxius morbis.

I give you Thanks, for
I am liable to diseases.

A. Quid est causæ?

B. Infirmitas valetudinis meæ; nam vides quàm imbecillo corpore sum.

A. Debes tanto magis cavere tibi.

B. Novi istud probè, et pater monet me sæpiissime: sed quid agas? sumus pro-ni naturâ in nostram per-niciem.

A. Non est serviendum voluptati, sed consulendum est valetudini temperantiâ.

B. Memini carmen Ca-tonis in eam sententiam.

A. Ego memini quo-què; jam indutus es satîs, non opus est ut moreris hic diutius.

B. Vale, amicissime mo-nitor.

A. Vin tu ut deducam te domum?

B. Nihil opus est, ego belle me habeo beneficio Dei.

What is the Reason?

The weakness of Health; for you see of how weak a Body I am.

You ought so much the more to take care of yourself.

I know that well, as my Father admonishes me very often: But what can you do? we are prone by Nature to our own Destruction.

We must not serve Pleasure, but we must conserve our Health by Temperance.

I remember a Verse of Cato to that Purpose.

I remember it too; now you are dressed sufficiently there is no Need that you should tarry here any longer.

Farewell, most friendly Adviser.

Will you that I bring you Home?

There is no Need, I am very well by the Kindness of God.

C O L L. LVIII.

A. Obsecro te da mihi
peram paulisper.

I pray thee give me thy
Help a little.

A. Quid est illud ?

What is that ?

A. Nescio quid incidit
meum oculum, quod me
valde malè habet.

I know not what has
fallen into my Eye, that
troubles me very much.

B. In utrum oculum in-
cidit ?

Into which Eye has it
fallen ?

A. In dextrum.

Into the Right.

B. Vis inspiciam ?

Would you that I should
look into it ?

A. Inspice obsecro te.

Look into it I pray
thee.

B. Aperi quantum potes,
tene immotum.

Open it as much as you
can, and hold it unmoved.

A. Non possum conti-
nere à nictu.

I cannot keep it from
twinkling.

B. Mane, egomet tenebo,
sinistrâ manu.

Stay, I will hold it with
my left Hand.

A. Ecquid vides ?

Do you see any Thing ?

B. Video aliquid minu-
tum ?

I see some little Thing.

A. Exime, quæso, si po-
tes.

Take it out, I pray, if
you can.

B. Exemi.

I have taken it out.

A. O bene factum ! quid
est ?

O well done ! what is
it ?

B. Cerne tu ipse.

See you yourself.

A. Est mica pulveris.

It is a Bit of Dust.

B. Et quidem adeò exi-
gua ut vix possit cerni.

And indeed so small that
it can hardly be discerned.

A. Vide

A. Vide *quantum* doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum ex exterioribus membris dicitur esse tenerius oculo.

A. Inde etiam fit, ut experiamur nihil esse charius nobis.

A. Deus approbat hoc, cum loquens de sua charitate in Judæos, sic ait, *Qui tangit vos, tangit pupillam oculi mei.*

A. Nonne meus oculus rubet?

B. Aliquantulum, quia fricuiisti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus sum talem molestiam toties?

A. Experientia est magistra rerum.

B. Ita dicitur vulgò.

A. Quid præmii dabo isti medico pro labore?

B. Quantum pacti sumus.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam.

See how much Pain a small a Thing may bring the Eyes.

No wonder indeed, for none of the outward Members is said to be more tender than the Eye.

Thence also it is, that we experience nothing to be more dear to us.

God approves this, when speaking of his Love towards the Jews, he thus says, *He that toucheth you toucheth the Pupil of my Eye.*

Is not my Eye red?

A little, because you have rubbed it.

Do you think it pains me yet?

What should I not think who have experienced such Trouble so often?

Experience is the Mistress of Trefls of Things.

So is said commonly.

What Reward shall I give to that Physician for his Labour?

As much as we have bargained for.

The Conclusion is short therefore nothing; but yet I give you Thanks.

COLL. LIX.

Pain
bring

deed,
rd Men
more tea
that
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but y

OLL

A. Quid agebas modò
præceptore?

B. Si cupis scire, percon-
sillam.

A. Cur celas me?

B. Ne facias palam.

A. Non rogo te, crede
mihi, ut proferam id, nam
id proficerem?

B. Quamobrem igitur
gas tam cupide?

A. Ut gaudeam tacitus
cum, si audiēris quid
omi.

B. Itane venis paratus,
extorqueas à me, quod
editum est mihi uni, id-
ne à præceptore?

A. Quod dixeris mihi,
dixeris furdo et muto.

B. Egone committam
cum tergum in tuam fi-
cian?

A. Potes profectò, et
idem sine periculo.

B. Nunquam dices tam
ommodè ut persuadeas mi-
istud.

What were you doing just
now with the Master?

If you desire to know,
ask him.

Why do you conceal it
from me?

Lest you should make it
publick.

I do not ask you, believe
me, that I may disclose it,
for what should I profit?

Why then do you ask so
desirously?

That I may rejoice si-
lently with myself, if you
shall have heard any Good.

Do you so come pre-
pared to extort from me
what was trusted to me
alone, and that by the Mas-
ter?

What you shall say to me,
you shall say to one deaf and
dumb.

Shall I commit my Back
to your Credit?

You may truly, and in-
deed without Danger.

You will never speak
so aptly as to persuade me
that.

A. Dabo

A. Dabo *fidem*, me *tacitum*.

B. Etiam si *juraveris* sanctissime *ter* quaterve, *non prodam*, proinde *desiste* percontari.

A. Hem, *ubi* est *nostra* amicitia?

B. Nescis *illud dictum* sapientis, Quod *velis esse tacitum* dixeris *nemini*?

A. Audivi *aliquoties*, sed *quod dictum sit amico*, videtur *dictum nemini*, nam *amicus est quasi alter idem*.

B. Dicet *eadem tibi*, qui *volet scire ex te*, et *item alius*, atque *ita perveniet ad aures omnium*; itaque *si vis me esse amicum tibi* posthac, *missum me facito*.

A. Non sum *imperator* ut *te missum faciam*.

B. Pergin *esse molestus*?

A. Malim *abire* quam *exhibere tibi molestiam*.

I will give my Faith will hold my Tongue.

Although you should swear most solemnly three or four times, I will not disclose therefore desist asking.

How, where is Friendship?

Do not you know the Saying of the wise Man? What you would have to conceal tell no body?

I have heard it several times, but what is said of a Friend, seems said to a Body, for a Friend is not another self.

He will say the same Things to you, who would know of you, and likewise another, and so it will come to the Ears of all; therefore if you will be my Friend to you hereafter, discharge me.

I am not a General that I should discharge you.

Do you go on to be troublesome?

I had rather go away than give you Trouble.

C O L L. LX.

Fait
ue.

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ee or

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ble.

ortabitur.

A. Estne

ium?

B. Omnino-

.

O L

A. Ubi est natu maxi-
s frater?

B. Ivit in militiam.

A. Quid ais, in militi-

B. Sic res est.

A. Valedixit literis igit-

B. Jampridem tædebat

literarum.

A. Quid ita?

B. Nescio, nisi quia vo-

vivere liberius.

A. Quare pater permi-

B. Profectus est, patre

sente, matre invitâ.

A. O miserum adoles-

centem!

B. Imò verò miserrim-

um.

A. Quid faciet?

B. Id quod cæteri qui

quantur illud genus vi-

vi; nempe spoliabit, ra-

vet, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

et, ludet aleâ, potabit,

Where is your eldest
Brother?

He is gone to the War.

What say you, to the
War?

So the Thing is.

Has he bid farewell to
Learning then?

Long since he was weary
of Learning.

Why so?

I know not, unless be-
cause he had a mind to
live more freely.

Why did your Father per-
mit him?

He went, my Father be-
ing absent, my Mother un-
willing.

O miserable Youth!

Yes indeed very miser-
able.

What will he do?

That which others who
follow that kind of Life:
that is, he will pillage,
plunder, play at Dice, drink,
and whore.

Is that the Life of Sol-
diers?

Wholly.

A. Unde

A. Unde scis istud ?

B. Audivi nupèr ex patre cum cœnaremus.

A. Quorsum narrabat talia ?

B. Docebat nos nihil esse tutius quàm timere Deum, qui custodit parvulos, et inducit eos paulatim in rectam viam.

A. Præceptor ipse admonet nos sæpe de his rebus.

B. Debemus esse tantò magis solliciti ut amemus parentes et præceptores, quorum operâ Deus utitur ad nostram institutionem.

A. Utinam præstemus utrisque quod ipse præcipit nobis in suâ lege.

B. Ita Deus faxit.

Whence know you this ?

I heard lately of my father when we were at supper.

Why did he talk of such Things ?

He taught us that nothing is more safe than to fear God, who keeps children, and brings them a little and little into the right Way.

The Master himself admonishes us often of such Things.

We ought to be so much the more solicitous that we love our Parents and Masters, whose Service he uses to our Instruction.

I wish that we may conform to both what he commands us in his Laws.

So God grant.

COLL. LXI.

A. Fuisse hodie in foro ?

B. Fui.

A. Quando ?

B. Post sacram concionem.

A. Quid emisti nobis ?

Have you been To-day in the Market ?

I have been.

When ?

After the holy Sermon.

What have you bought for us ?

B. Fe

- you the
of my
re at S
- B. Ferè nihil.
Almost nothing.
A. Sed quid ?
But what ?
B. Butyrum.
Butter.
A. Quanti ?
For how much.
B. Quadrante.
A Farthing.
A. Tantillùm !
So little !
B. Non ausus sum emere
I durst not buy more.
plius.
A. Quid timebas ?
What did you fear ?
B. Ne non esset bonum.
Lest it should not be good.
A. Fecisti prudenter fa-
You have done prudently
enough.
B. Cur dicis istud ?
Why do you say that ?
A. Quia malim te esse
Because I had rather you
idiotem in hac re quam
to be too timorous in this
facilem.
Matter than too bold.
Sed nunquid emisisti præ-
But have you bought any
ca ?
Thing beside ?
B. Nihil.
Nothing.
A. Eho: nihilne ?
Soho, nothing !
B. Nihil prorsus.
Nothing at all.
A. Vah, quàm parcè op-
Fie, how sparingly you
atus es nobis !
have made Provision for us !
B. Quid aliud potuisssem
What else could I buy ?
ere ?
A. Quasi nescias quibus
As if you did not know
is soleam oblectari.
with what Meats I use to
be pleased.
B. Scio te amare molli-
I know that you love soft
culum caseum, et pyra,
Cheese, and Pears, and
alios recentes fructus.
other fresh Fruits.
A. Dicis rectè, cur igitur
You say rightly, why
non emisisti ?
then have you not bought ?

B. Caseus.

B. Caseus erat carior
pro nostrâ pecuniolâ.

A. Quid fructus ?

B. Alii non erant ma-
turi satîs ; dubitabam de
aliis essentne boni.

A. Miser, non poteras
gustare ?

B. Atqui istæ mulieres
permittunt gustare nihil, ni-
si affirmes te empturum.

A. Nihil mirum, nam
multi gustarent animi cau-
sâ tantum, esto igitur sapi-
entior aliàs.

B. Quomodo.

A. Si videris aliquem
pulchrum fructum, eme ali-
quantulum denariolo, ut
facias periculum.

B. Quid tum ?

A. Si placuerit tibi, tum
emito ampliùs ; sin minus,
relinquito, et conferto te
aliò.

B. Est bona cautio.

A. Memineris igitur, ut
utaris postea.

B. Ego ut spero, me-
minero diligenter ; nunquid
vis præterea ?

The Cheese was
dear for our Money.

What the Fruits ?

Some were not ripe
nough ; I doubted of
whether they were good.

Wretch, could you
taste ?

But those Women
mit you to taste not
unless you affirm that
will buy.

No wonder, for
would taste for their
cy's sake only, be
therefore wiser
time.

How ?

If you see any fine Fruit
buy some for a little
nuer, that you may
Trial.

What then ?

If it please you, then
more ; but if not, leave
and betake you to some
else.

It is a good Caution.

You will remember that
that you may use it af-
wards.

I, as I hope, shall
member diligently ;
you have any Thing more

A. Ut c
i officii,
mbas stud

A. Rev
diè à vil
B. Tan
lò antè
A. Atq
rum illi
B. Ita s
pater pr

A. Qu
minùs r
B. Ma
metfi o
m lachry
m facere
A. Sed
te tam c
B. Ut c
titu.

A. Qu
a ?
B. Col
nostris
A. Quo
B. Quat
non sint
la, jugl

A.

A. Ut cures ea quæ sunt
i officii, ac deinde in-
ambas studiis.

That you would take care
of those Things which are
your Duty, and then mind
your Studies.

C O L L. LXII.

A. Reverteris tantum
diè à villâ ?

Are you returned but to
Day from the Village ?

B. Tantum hodie, idque
paulo antè prandium.

But to Day, and that a
little before Dinner.

A. Atqui dixeras te fu-
rum illic modò biduum.

But you had said you should
be there only two Days.

B. Ita sperabam fore, et
pater promittebat.

So I hoped it would be,
and so my Father promi-
sed.

A. Quid obsistit igitur
ò minus redieris cititùs ?

What hindered then that
you returned not sooner ?

B. Mater detinuit me,
nisi obsecrabam eam
in lachrymis, ut me mis-
erum faceret.

My Mother detained me,
although I besought her
with Tears, that she would
let me go.

A. Sed cur remorata,
tam diu ?

But why did she stay
you so long ?

B. Ut comitarer eam in
villam.

That I might accompany
her in her Return.

A. Quid agebas inte-
rim ?

What did you do in the
mean time ?

B. Colligebam fructus
in nostris rusticis.

I gathered Fruits with
our Country Folks.

A. Quos fructus ?

What Fruits ?

B. Quasi autumnales fruc-
tus non sint noti tibi, pyra,
malus, juglandes, castaneæ.

As if autumnal Fruits
were not known to you,
Pears, Apples, Wallnuts,
Chesnuts.

A. O jucunda exercitatio!

B. Non est solum jucunda, sed etiam frugifera.

A. Sed hoc est malum, quod interim fructus quinque aut sex prælectionum perit.

B. Non omnino perit spero, curabo pro viribus, ut recuperem aliquam ex parte.

A. Quid facies?

B. Describam quam diligentissime potero.

A. Et quid tum?

B. Ediscam ipsam orationem auctoris.

A. Sed non intelliges sensum ejus satis.

B. Interpretatio præceptoris juvabit me, ut assequar sensum magnam ex parte.

A. Nec tamen id erit satis.

B. Tu aderis mecum (si placet) per otium, ut conferamus unam.

A. Faciam libenter equidem, sed istud non sufficiet.

O pleasant Exercise!

It is not only pleasant but also profitable.

But this is bad, that in the mean time the Fruit of five or six Lessons perishes.

It did not perish I hope, I will take care according to my Ability, I may recover it in some measure.

What will you do?

I will write them out diligently as I can.

And what then?

I will get by Heart every Text of the Author.

But you will not understand his Sense sufficiently.

The Translation of the Master will help me, I may understand the Sense in a great measure.

Neither yet will that be enough.

You shall be with me (if you please) at my Leisure, that we may confer together.

I will do it willingly indeed, but that will not suffice.

B. No amplius.

A. Q. audire ma

B. Sa at; sed git mea c

excusare

arte.

A. Di

ur habe

nam quoc

um plura

z, non f

rem te

ed totum

st ex me

a te.

B. Illu

ibi, quoc

orem gra

A. Sec

um voca

A. Au

enisse a

ie.

B. Au

A. Qu

B. Non possum facere
amplius.

I cannot do more.

A. Quânto præstitisset
audire magistrum ipsum?

How much better had
it been to hear the Master
himself?

B. Sanè multò præstite-
rat; sed quando non conti-
git meâ culpâ, non possum
accusare meipsum in hac
parte.

Truly it had been much
better; but seeing it did
not happen by my Fault,
I cannot accuse myself in
this Part.

A. Dicis rectè; fac igitur
habeas bonum animum,
nam quod ego disputavi te-
cum pluribus verbis de hac
re, non feci, ideo, ut addu-
cerem te in desperationem,
sed totum illud profectum
est ex meo singulari amore
in te.

You say right; see then
that you have a good Cou-
rage, for that I disputed
with you in more Words
about this Matter, I did it
not, therefore, that I might
lead you into Despair, but
all that proceeded from my
singular Love towards you.

B. Illud non est dubium
tibi, quo fit ut habeam ma-
iorem gratiam tibi.

That is not doubtful to
me, whence it is that I give
the greater Thanks to you.

A. Sed ecce, tintinnabu-
m vocat nos ad cœnam.

But lo, the little Bell calls
us to Supper.

C O L L. LXIII.

A. Audivi tuum patrem
venisse ad gymnasium ho-
die.

I have heard your Father
came to School to day.

B. Audivisti verum.

You heard the Truth.

A. Quâ & cur tamen?

On what Account came
he?

F

B. Ut

B. N

B. Ut numeraret pecuniam præceptorī pro alimentis meis, et simul ut commendaret me illi.

A. Nunquamne commendârat te antea ?

B. Imò, sæpissime.

A. Quid sibi vult istâ tam frequenti commendatione ?

B. Amat me.

A. Quid tum ?

A. Ideo cupit me erudiri diligenter.

A. Quid si commendet ut vapules sæpius ?

B. Ea est fortasse causa, sed quid tum ? non diligit me propterea minùs.

A. Unde colligis istud ?

B. Quia correctio est tam necessaria puero quàm alimentum.

A. Dicis verum quidem, sed pauci judicant ita ; nam est nemo quin malit habere panem quàm virgam.

B. Istud est naturale omnibus, quis negat ? sed tamen pœna est ferenda patienter, præsertim, justa pœna.

That he might pay Money to the Master for Board, and withal that he might recommend me to him.

Had he never recommended you before ?

Yes, very often.

What doth he mean that so frequent Recommendation ?

He loves me.

What then ?

Therefore he desires should be taught diligently.

What if he recommend you to be whipt oftner ?

That is perhaps the Cause, but what then ? he doth love me therefore the less.

Whence do you gather that ?

Because Correction is necessary to a Boy, as Maintenance is to a Man.

You say the Truth indeed, but few judge so ; there is no one but who rather have Bread than Rod.

That is natural to all who deny it ? but yet Penitence that he borne patiently, especially just Penitence.

A. Si moralium

B. Quid iusta ?

A. Ea nihilominus

B. Cu

A. Præsumptum, qui et acerbius

nostris p

B. Ut mentem, liquid.

A. Præsumptum, qui et acerbius

currit ; furdis, ut

B. Er

simus dil

rum.

A. De

A. Tu

rus cras,

B. C

ermiserit

A. Eh

B. Pat

A. Sic habemus in libello
moralium distichorum.

B. Quid si pœna sit in-
iusta?

A. Ea quoque est patienda
nihilominus.

B. Cujus causâ?

A. Propter Jesum Chris-
tum, qui tulit injustissimam
et acerbissimam mortem pro
nostris peccatis.

B. Utinam id veniat in
mentem, quoties patimur a-
liquid.

A. Præceptor monet nos
id sæpe, quoties occasio oc-
currit; sed narrat fabulam
surdus, ut est in proverbio.

B. Ergo demus operam, ut
simus diligentiores in poste-
rum.

A. Deus faxit.

So we have it in the
Book of moral Distichs.

What if the Punishment
should be unjust?

That also is to be borne,
nevertheless.

For whose sake?

For Jesus Christ, who
suffered a most unjust and
most bitter Death for our
Sins.

I wish that that may
come into our Mind, as of-
ten as we suffer any Thing.

The Master admonisheth
us of that often, as often
as Occasion occurs; but he
tells a Story to the Deaf, as
it is in the Proverb.

Then let us do our En-
deavour, that we may be
more diligent for the fu-
ture.

May God grant it.

C O L L. LXIV.

A. Tu igitur es discessu-
rus cras, ut audio.

B. Cras, si Dominus
permiserit.

A. Eho, cur tam citò?

B. Pater urget me.

You then are to go away
to-morrow, as I hear.

To-morrow, if the Lord
will permit.

How now, why so soon?

My Father urgeth me.

A. Imò *tu urges patrem.*

Nay *you urge your Father.*

B. Itane videtur *tibi ?*
quomodo possim urgere patrem ?

Doth it seem so *to you ?*
how can I urge my Father ?

A. Assiduâ *missione* literarum.

By continual *sending* Letters.

B. Scripsi *semel tantum* scholasticam vacationem *insistere.*

I writ *once only* that the School Vacation was *at hand.*

A. Quando *misisti* literas.

When *did you send* the Letter ?

B. Superiore hebdomade.

The last Week.

A. Quo die ?

On what Day ?

B. Veneris.

Friday.

A. Quid *facies* domi ?

What *will you do* at home ?

B. Vindemia *instat*, interim *fructus* sunt colligendi.

The Vintage is *at hand* in the mean time *Fruits* are to be gathered.

A. Poteras *expectare* diem *dimissionis.*

You might have *tarry'd* till the Day of *breaking up.*

B. Nescio *quando* sit *futurus.*

I know not *when* it is to be.

A. Spero *ad finem* proximæ hebdomadis

I hope *at the end* of the next Week.

B. Sed *istud* non est *positum* in nostro arbitrio.

But *that* is not *put* in our Pleasure.

A. Nec *in præceptoris* quidem.

Nor *in the Master's* indeed.

B. Cujus *igitur* ?

Whose *then* ?

A. Dei *solius*, qui *gubernat* consilia *hominum* suo nutu.

Of God *alone*, who *governs* the Counsels of *Mankind* by his own Pleasure.

B. Atque

your Father gubernare interdum.

A. Quantum Deus permittit ipsi : sed relinquamus ista sapientioribus.

B. Est tutius ; nam proverbium monet, Ne sutor ultra crepidam.

A. Audivimus istud sæpe ex præceptore.

B. Idem quoque docuit nos sæpe illam sententiam Pauli, Noli altum sapere, sed time.

A. Habet etiam illud frequenter in ore, Ne quæsis altiora.

B. Sed audin' tu signum dari ad coenam ?

A. Tintinnabulum ad hoc pulsat meas aures.

B. Eamus in aulam.

A. Salutabo te cras ante discessum.

But Satan seems to govern sometimes.

As far as God permits him. But let us leave those Things to wiser People.

It is safer ; for the Proverb admonisheth, That the Shoe-maker go not beyond his Last.

We have heard that often of the Master.

The same also hath taught us often that Saying of Paul, Be not high-minded, but fear.

He has also that frequently in his Mouth. Seek not after too high Things.

But do you hear the Sign given for Supper ?

The Bell yet strikes my Ears.

Let us go into the Hall.

I will salute you to morrow before your Departure.

C O L L. LXV.

A. Cur dispergebas pisa hic ?

Why did you scatter Pease here ?

B. Quando ?

When ?

A. Post prandium.

After Dinner.

B. Faciebam *id* animi causâ.

A. Sed *unde* habuisti illa pisa?

B. Accepi è *conchâ*, ubi *reposita* fuerunt, ut *coquerentur* crastino die.

A. Debuistine *facere* malum animi causâ?

B. Non putabam *id* esse malum.

A. An non est malum conculcare *panem* pedibus?

B. Nollem *facere* istud.

A. Cur nolles?

B. Quia *panis* est *maximè* necessarius nobis.

A. Deus *creavit* et pisa et *cætera* quæ *eduntur*, in nostrum *usum*.

B. Non ignoro *illud*, quin etiam *vescor* pisib. libenter, si *sint* bene *cocta* et *condita*.

A. Præterea, *vellesne* abuti *tuis* rebus?

B. Minimè.

A. Tantò *minùs* debes abuti alienis.

B. Intelligo *issud* satis.

I did it for my Fancy's sake.

But *whence* had you those Pease?

I took them out of a Tray, where they were laid up, that they might be boiled to-morrow.

Ought you to do *Mischief* for your Fancy's sake?

I did not think it to be *Mischief*.

Is it not *Mischief* to trample *Bread* under Foot?

I would not do that.

Why would you not?

Because *Bread* is very necessary to us.

God has created both *Pease* and *other Things*, which are eaten, for our *Use*.

I am not ignorant of that, moreover I eat *Pease* willingly, if they be well boiled and seasoned.

Besides, would you abuse your own *Things*?

No.

So much the less ought you to abuse other *Mens*.

I understand that sufficiently.

A. Ergo

Fancy'd A. Ergo non fecisti rectè.

Then you have not done right.

you thought B. Non rectè, fateor, tantum non malo animo.

Not right, I confess, yet not with an evil Mind.

out of a A. Cur fecisti igitur ?

Why did you do it then ?

were laid B. Mea ineptia incitavit me ad illud.

My Foolishness incited me to it.

do Mist A. Quid meruisti ?

What have you deserved ?

's sake B. Plagas.

Stripes.

it to be A. Dicis rectè ; sed opinor, non ex animo.

You say well ; but I suppose not from your Mind.

to tram- B. Imò certe : ne accuses me, oro.

Yes indeed : Do not accuse me, I pray.

at. A. Quandoquidem factoris sponte, non accusabo, nam præceptor dixit sapissime, se velle sic.

Seeing you confess of your own accord, I will not accuse you, for the Master has said very often, that he would have it so.

d both B. Quid ille dixit ?

What has he said ?

Things, A. Ut deferamus neminem ad eum de istis levioribus, qui agnoverit culpam libens.

That we should carry no Body to him about those smaller Matters, who shall have acknowledged his Fault willingly.

COLL. LXVI.

ought A. Quo genere ludi exercuisti te hodie ?

In what Kind of Game have you exercised yourself to Day ?

B. Ludo juglandium.

In the Game of Walnuts

Ergo

A. Ecquid lucri fecisti ?

B. Imò, *perdidi.*

A. Tum *fortuna* fuit *adversa* tibi.

B. Nescio *quæ* fortuna, tantum scio *id* accidisse meâ culpâ, sed Deo *volente* ita.

A: Cur Deus *id* voluit ?

B. Fortasse *ut* hinc discam ferre *gratiora* quam acciderint.

A. Quasi Deus curet *lusiones* puerorum.

B. Curat *perfecto*, quin etiam, *nihil* fit in *naturâ* rerum *sine* *divinâ* providentiâ.

A. Siccine philosopharis ? *quisnam* docuit te *illa* ?

B. Nonne tute audivisti ex nostro concionatore ?

A. Potest fieri, *ut* *audiverim*, sed *quid* *agam* ? *memoria* est *fluxa*.

B. Nimirum, *quia* non *exerces*.

A. Quomodo est *exercenda* ?

C. Primùm *diligenti* attentione, hoc est, *advertendo* *diligenter* ea quæ *audivimus* : aut *legimus* ; deinde *re-*
pe-

Have you won anything

Nay, *I have lost.*

Then *Fortune* was *adverse* to you.

I know not *what* *Fortune*, only I know *that* happened by my Fault, but God *will*ing so.

Why would God have it so ?

Perhaps *that* thence I may learn to bear *more* grievous Things when they shall happen.

As if God regarded the *Playing* of Boys.

He doth regard them indeed, moreover, *nothing* is done in the *Nature* of Things *without* the *Divine* Providence.

Do you so philosophize who taught you those Things ?

Have not you yourself heard it of our Preacher ?

It may be, that I have heard it, but *what* shall I do ? my *Memory* is *weak*.

That is, *because* you do not exercise it.

How is it to be exercised ?

First by *diligent* Attention, *that* is, by *adverting* *diligently* to those Things which we have heard, or read ;

petendo
que, d
didicim

A.

sepe à
miseru
hæc n

B.

ille Sp

A.

B.

Deum
fugito
bonis

A.

dem

B.

istis
miseri
tiâ,
mun

A

fuit
cro
pius

petendo eadem sæpe; denique, docendo alios ea quæ didicimus.

A. *Ista inculcantur nobis sæpe à præceptore, sed (me miserum!) quàm supina est hæc negligentia mea!*

B. *Sic sumus omnes, nisi ille Spiritus Dei excitet nos.*

A. *Quid faciam igitur?*

B. *Expergiscere, precare Deum assidue, esto vigilans, fugito prævios, versare cum bonis.*

A. *Quid consequar tandem?*

B. *Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui suâ clementiâ, et senties tuum animum mutatum brevî.*

A. *O quàm opportunus fuit hic congressus! Obsecro te, ut colloquamur sæpius.*

read; then by repeating the same often; lastly, by teaching others those Things which we have learnt.

These Things are inculcated in us often by the Master, but (woe's me!) how gross is this Negligence of mine?

So we are all, unless that Spirit of God excite us.

What shall I do then?

Awake, pray to God continually, be vigilant, avoid naughty Folks, converse with the Good.

What shall I get at length?

Do you ask? if you shall accustom yourself to those Manners, the Lord God will pity you in his Clemency; and you will perceive your Mind changed shortly.

O how opportune was this Meeting! I beseech you, that we may talk together oftener.

C O L L. LXVII.

A. Demiror tuam negligentiam.

B. In quâ re tandem?

A. Quod non curas te diligentius.

B. Ego curo me fortasse nimis, edo, bibo, dormio satis, præterea pectus capillum, lavo manus, faciem, dentes, oculos, hæc manè præcipuè; quinetiam, cum tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris; quid vis amplius.

A. Mittamus ista; ea non sunt quæ reprehendo in te.

B. Quid igitur?

A. Circumspice vestimenta tua à calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta, ista profectò non decent vestrum genus.

B. Loqueris equidem ut libet, quod si haberes parentes

I wonder at your Negligence.

In what Thing at length? That you do not take care of yourself more diligently.

I take care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when the Time requires, I exercise my Body, I unbend my Mind, and play with the rest; what would you more?

Let us omit those Things; they are not what I reprehend in you.

What then?

Look about your Cloaths from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents

rentes ta
fortasse
si haber
paterer
pannosun
A M
gentiâ,
mutuò

B. U

A.
posse
B.

A.
mestic
dem v

B.
sum vo

A.
pudo

B.
recun

A.
dam

num
diocr

que.

B.
ut v

piar

A.
est n

met

ber

rentes tam procul remotos, fortasse non esses elegantior; si haberem pecuniam, non paterer me esse usque adeo pannosum.

A Nec ideo cares negligentia, nam cur non petis mutuo alicunde?

B. Unde peterem?

A. Si non aliunde, certe posses à præceptore.

B. Quid si nollet dare?

A. Denegat nulli è domesticis discipulis, si quidem videt esse opus.

B. Non ignoro istud, sed sum verecundior.

A. Ah! iste est rusticus pudor.

B. Tamen malo esse verecundus quàm impudens.

A. Verecundia (ut quidam dixit) est bonum signum in adolescente, sed mediocritas est adhibenda ubique.

B. Ego sum eo ingenio, ut verear offendere quempiam.

A. Laudo ingenium, sed est modus in rebus; nam ille metus offendendi debet habere locum in turpibus rebus,

Parents so far removed, perhaps you would not be finer; if I had Money, I would not suffer myself to be so ragged.

Nor therefore are you void of Negligence, for why do you not borrow somewhere?

Whence should I borrow?

If not elsewhere, certainly you might of the Master.

What if he should not give me?

He denies to none of the domestic Scholars, if indeed he sees there be need.

I am not ignorant of that, but I am too bashful.

Ah! that is a clownish Bashfulness.

Yet I had rather be bashful than impudent.

Bashfulness (as one said) is a good Sign in a Youth, but a Mediocrity is to be used every where.

I am of that Temper, that I am afraid to offend any one.

I recommend your Temper, but there is a Measure in Things; for that Fear of offending ought to have Place

bus, aut indecoris, sed video nihil tale hic. Est usitatum in societate hominum, ut indigeant mutuâ operâ; quis igitur dabit mihi vitio, si petam ab amicis?

B. *Nemo reprehendet, nisi fortasse velis abuti ejusmodi rebus.*

A. *Sed tu (quantum ego novi te) nolles abuti.*

B. *Apagè istum abusum, habeo tibi maximas gratias pro tuo consilio.*

Place in base Things, or indecent, but I see no such Thing here. It is usual in the Society of Men, to want mutual Help, who therefore will impute it to me as a Fault, if I borrow of my Friends?

No body will blame you, unless perhaps you would abuse such Things.

But you (as far as I know you) would not abuse them.

Fie upon that Abuse. I give you very great Thanks for your Advice.

C O L L. LXVIII.

A. *Adfuisse concioni sacræ hodie?*

B. *Adfui.*

A. *Quis habuit concionem?*

B. *Dominus N——.*

A. *Quotâ horâ incepit?*

B. *Septimâ.*

A. *Unde sumpsit thema?*

Were you present at the Sermon to day?

I was present.

Who preached the Sermon?

Mr. N——.

At what Hour did he begin?

At the Seventh.

Whence took he his Text?

B. Ex Ep
omanos.

A. Quoto

B. Octavo

A. Resp

ene; nunc

quatur;

memoriæ?

B. Nihil

re.

A. Nihil

er, et vi

in esso bo

B. Certè

ibil.

A. Ne v

B. Nihil

A. Hem

profecisti ig

B. Nesc

imui fortat

is.

A. Istuc

uid, si pot

ueris à m

B. Abst

ui.

A. Fac

non satisf

scriptum s

et fac bon

quæso,

illuc potif

B. Ex

B. Ex Epistolâ Pauli ad Romanos.

A. Quoto capite ?

B. Octavo.

A. Respondisti adhuc bene ; nunc videamus quid sequatur ; ecquid mandasti memoriæ ?

B. Nihil quod possum referre.

A. Nihil ! cogita paulisper, et vide ne turberis, quin esto bono animo.

B. Certè possum reminisci nihil.

A. Ne verbum quidem ?

B. Nihil prorsus.

A. Hem verbero ! quid profecisti igitur ?

B. Nescio, nisi quod abstinui fortasse interim à malis.

A. Istud, quidem, est aliquid, si potuit fieri, ut abstinueris à malo omnino.

B. Abstinui quoad possum.

A. Fac esse ita, tamen non satisfacisti Deo, quum scriptum sit, declina à malo, et fac bonum ; sed dic mihi quæso, quâ gratiâ ivisti illuc potissimum.

Out of the Epistle of Paul to the Romans.

What Chapter ?

The Eighth.

You have answered yet well : now let us see what may follow : Have you committed any Thing to Memory ?

Nothing that I can say.

Nothing ! think a little, and see you be not disturbed, but be of good Courage.

Indeed I can remember nothing.

Not so much as a Word ?

Nothing at all.

Ho you Rogue ! what have you profited then ?

I know not, but that I have abstained perhaps in the mean time from evil Things.

That, indeed, is something, if it could be, that you shall abstain from Evil altogether.

I have abstained as much as I could.

Suppose it to be so, yet you have not satisfied God, seeing it is written, fly from Evil and do Good ; but tell me, I pray, on what Account went you there chiefly ?

B. Ut

B. Ut *addiscerem* aliquid.

A. Cur *non* fecisti istud?

B. Non potui.

A. Non potuisti, *nebulo!*
imò *noluisti*, aut *certè non*
curâsti.

B. Cogor *fateri*.

A. Quæ res *cogit* te?

B. Mea *conscientia*, quæ
accusat me apud Deum.

A. Dicis *rectè*, utinam
ex animo.

B. Equidem *dico* ex
animo.

A. Potest *feri* ita, *sed*
age, quæ fuit *causa* quam-
obrem *mandaveris* nihil *me-*
morice.

B. Mea *negligentia*; nam
non audiebam diligenter.

A. Quid *faciebas* igitur?

B. Identidem *dormiebam*.

A. Ita *soles*, *sed* quid *age-*
bas in reliquo tempore?

B. Cogitabam *mille in-*
eptias, ut *pueri solent*.

A. An tu es *adèd* *puer* ut
non debeas esse *attentus* ad
audiendum verbum Dei.

That *I might learn* for
thing.

Why did *not* you do this?
I could not.

You could not,
Knave! nay, you *would*
or *certainly* you did
care.

I am forced to *confess*.
What thing *for*
you?

My Conscience, quæ
accuseth me to God.

You say *right*, I
from your Mind.

Truly *I speak* from
Mind.

It may be so, but *con-*
what was the Reason why
you committed nothing
Memory.

My *Negligence*; for I
not hear diligently.

What did you do then?

Now and then *I slept*.

So you *use*; but *quid*
did you do *in the rest*
the Time?

I thought of *a thousand*
Fooleries, as Boys
wont.

Are you *so much* a Child
that you ought not to be
tentive to hear the *Words*
God?

B. Si *essem*
proficere.

A. Quid *id*?

B. Verber

A. Meruisti
largissime.

B. Confite

A. Para
plagas.

B. Ah! m

A. Merito, pecca

A. Quid

B. Faciam

A. Adder

B. Imò,

A. Age,

B. Ago t

A. Eris

B. Ago t

A. Eris

B. Ago t

A. Eris

B. Ago t

A. Eris

B. Ago t

arn fo B. Si *essem* attentus, pos-
proficere aliquid.

do t A. Quid igitur meruisti?

ot, B. Verbera.

ould A. Meruisti *prosecutò*, id-
did e largissimè.

onfesi B. Confiteor ingenuè.

for A. Para te ad recipien-
plagas.

, et B. Ah! *magister*, ignosce
d. ero, peccavi, fateor, sed
I nullâ malitiâ.

rom A. Quid facies igitur si
vero tibi?

t co B. Faciam meum officium
bac, ut spero.

son w A. Addendum erat, Deo
hing ante.

for I B. Imò, *magister*, præ-
bo meum officium post-
t, Deo juvante.

then: A. Age, condono hanc
slept. pam tuis lachrymis, et
at a posco tibi eâ lege, ut me-
e reg neris tui promissi.

t bou: B. Ago tibi gratias, hu-
ys missime præceptor.

a C A. Eris in maximâ gra-
be a tiam apud me, si servaveris
Verd missa.

If I *were* attentive, I
might profit something.

What *then* have you de-
served?

Stripes.

You have deserved in-
deed, and that *very* plenti-
fully.

I confess *ingenuously*.

Make ready yourself to
receive *Stripes*.

Ah! *Master*, pardon me
I pray you, I have done
amiss, I confess, but from
no ill Purpose.

What *will* you do then,
if I shall pardon you?

I will do my Duty here-
after, as I hope.

You should have added,
God helping.

Yes, *Master*, I will per-
form my Duty hereafter,
God helping.

Well, I forgive this Fault
to your Tears, and I pardon
you upon this Condition, that
you be mindful of your Pro-
mise.

I give you Thanks, most
humane Master.

You will be in *very*
great Favour with me, if
you shall keep your Pro-
mise.

C O L L. LXIX.

A. Non possum mirari
fatis te non esse diligentio-
rem.

B. In quâ re videor tibi
esse negligens?

A. Quod nunquam serè
ades in tempore manè, at-
que, inde fit ut noteris in ca-
talogo penè quotidie: cur es
adeò somniculosus?

B. Sic est mea natura.

A. Corrige istam natu-
ram, id est, vitium naturæ.

B. Nihil emendatur dif-
ficiliùs, quàm naturale vi-
tium.

A. Omnia vitia serè sunt
naturalia nobis, et nisi bo-
nitas Dei servaret nos, esse-
mus omnes sceleratissimi.

B. Quid igitur facien-
dum est?

A. Pugnandum est for-
titer cum vitiis nostris.

B. Sub quo duce?

A. Deo ipso.

I cannot wonder
ciently that you are
more diligent.

In what Thing do I
to you to be negligent?

That you never
are in Time in the Morn-
ing, and thence it comes
pass that you are set down
in the Bill almost every
Day: Why are you
sleepy?

So is my Nature.

Correct that Nature,
that is, the Fault of Nature.

Nothing is mended more
difficultly, than a natural
Fault.

All Vices almost are
natural to us, and unless the
Goodness of God kept us,
we should be all
wicked.

What then is to be
done?

We must fight
with our Vices.

Under what Commander?

Under God himself.

B. Q

B. Quibus armis?

With what Arms?

A. Divinis et spirituali-

Divine and spiritual.

us.

B. Ubi inveniuntur?

Where are they found?

A. In Epistolâ sancti Pauli ad Ephesios.

In the Epistle of Saint Paul to the Ephesians.

B. Quoto capite?

In what Chapter?

A. Sexto.

In the sixth.

B. Quid si non intellex-

What if I shall not understand the Place by myself?

A. Non intelliges, satis est, sed præceptor erit consulendus.

You will not understand it, I know well enough, but the Master will be to be consulted.

B. Quid si adfueris me-

What if you should be there with me?

A. Volo adesse, certum est, verum opportunitas optanda est.

I will be there, I am resolved, but an Opportunity is to be taken.

B. Capiemus consilium igitur aliàs de hoc.

We will take Counsel then another Time about this.

A. Quando erit istud?

When shall that be?

B. Proximo die Mercurii, si tibi placet.

Next Wednesday, if it please you.

A. Quotâ horâ?

At what Hour?

B. Primâ post meridiem.

At one after Noon.

A. Placet sententia.

The Resolution pleaseth me.

B. Nunc igitur discedamus.

Now then let us depart.

COLL. LXX.

A. Vis *emere* hoc cingulum?

B. Cur *emerem*? unum *est* satis *mibi*; cur verò *vis* tu vendere?

A. Quia *sunt* *mibi* duo.

B. Tamen *non licet* vendere, *nisi* *vis* *incurrere* in *pœnam*.

A. Quid *vetat* me *vendere* meas res?

B. Habes *nihil* *tuum* *adhuc*.

A. Eho, *nihil*! unde *probas* *istud*?

B. Quia *nondum* es *tui* *juris*, *sed* *sub* *potestate* *patris*; *denique*, *vis* *audire* *breviter* *istud* *non* *licere* *tibi*?

A. Maximè, *velim*.

B. *Est* *scholastica* *lex* *de* *hoc*, *cujus* *hæc* *est* *sententia*, *Pueri* *nec* *vendant* *nec* *alienent* *aliquid* *injussu* *parentum*, *qui* *fecerit* *contrà* *plectetur* *verberibus*.

Will you buy this Belt?

Why should I buy it? one is enough for me; but why will you sell it?

Because I have two.

Yet it is not lawful to sell it, unless you will incur Punishment.

What forbids me to sell my own Things?

You have nothing of your own yet.

How, nothing! whence do you prove that?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, will you hear in short that that is not lawful for you?

Yes, I would.

There is a School Law about this, of which this is the Purport, Boys need not sell nor alienate any Thing without the Leave of their Parents, he that shall do otherwise shall be punished with Stripes.

A. Non

A. Non ig
d volebam
an effes
andis leg

B. Tu e

A. Videc
c simulat
interpretari

B. Minir
im nocuic

A. Quid

B. Tulif
deceat Ch

B. Utina
a adver

christum,
lit causâ

B. Fere
namus e

imper ob c

A. Id

B. Imò

jurvemur
mod est

is preci

A. O

none co
am otii!

A. Non ignorabam istud,
et volebam facere pericu-
lum an esses constans in ob-
servandis legibus.

I was not ignorant of
that, but I wanted to make
Trial whether you were
constant in observing the
Laws.

B. Tu es simulator igi-
tur.

You are a Dissembler
then.

A. Video nihil mali in
hac simulatione. Num tu
interpretaris malè?

I see nothing of Harm
in this Diffimulation. Do
you interpret it ill?

B. Minimè verò, nihil
tibi nocuisti mihi.

No indeed, for you have
nothing hurt me.

A. Quid si nocuissem?

What if I had hurt you?

B. Tulissem æquo animo,
decebat Christianum.

I would have borne it
with an equal Mind, as
becomes a Christian.

B. Utinam feramus om-
nia adversa sic propter
Christum, qui nihil non
propter causâ nostræ salutis.

I wish we could bear all
Adversities so for Christ,
who bore every Thing for
the sake of our Salvation.

B. Feremus certe, si pro-
sequamur ejus exemplum
semper ob oculos.

We shall bear them cer-
tainly, if we would set his
Example always before our
eyes.

A. Id est quidem diffi-
cile.

That is indeed difficult.

B. Imò impossibile, nisi
juvemur illius Spiritu,
quod est impetrandum assi-
duis precibus.

Nay impossible, unless we
should be helped by his Spi-
rit, which Thing is to be ob-
tained by constant Prayers.

A. O quam suavi ser-
mone consumpsimus tantil-
lum otii!

O with how sweet Dis-
course have we spent this
little Leisure!

C O L L. LXXI.

A. Quid *vis* ut *dicamus*,
præceptor?

B. *Dicite* quisque suam
sententiam ex novo testa-
mento.

A. Euge! *nihil* erit fa-
cilius nobis, *habemus enim*
in promptu *magnam* copi-
am earum; *vis ergo*, præ-
ceptor, ut *incipiamus nunc*?

B. Sanè *velim*, quando,
ut *ais*, *est vobis tanta* co-
pia.

A. Quis *incipiet*?

B. Tunc *vis edere* speci-
men *hujus rei*, honoris tui
causa.

A. *Faciam id libenter*,
sed Dei honoris causa.

B. *Laudo istud verbum*,
nam *divinus honor* et *gloria*
est præferenda in omnibus
rebus; *etiam incipe*, si quid
habet.

A. Nisi *vestra* justitia
superaverit justitiam Scri-
barum et *Pharisæorum*, non
potestis *ingredi regnum cæ-*
lorum; quinto capite Mat-
thæi.

What *will* you that
should say, Master?

Say, every one his
Sentence out of the new
testament.

O brave! *nothing* will
be easier to us, for we
have in readiness great
Plenty of them; will you
then, Master, that we should
begin now?

Truly I would, seeing
as you say, you have
great Plenty.

Who shall begin?

Will you give a Specimen
of this Thing, for your
Honour's sake?

I will do it willingly
but for God's Honour
sake.

I commend that Saying
for the Divine Honour and
Glory is to be preferred to
all things; well begin if
you have any Thing.

Unless your Righteous-
ness shall exceed the Right-
eousness of the Scribes and
Pharisees, you cannot en-
ter into the Kingdom of
Heaven; in the fifth Chap-
ter of Matthew.

Deposito
immini ven
ximo suo
d Ephes.
rentibus in
nim placet
ad Colof

B. Euge
en, vide
spondeat,
tis in post

A. Qui
ium, idem
os successu

B. Ita es
Parate v
us prodire

A. Ade
ox.

B. Sum
allium, u
pius; sec

A. Qui

B. Vide

salmos,

bi in um

A. Ita

jucund

Depo

A. Fui
gymnasio

Deposito mendacio, lo-
quimini veritatem quisque
proximo suo; quarto capite
ad Ephes. Filii, obedite
parentibus in omnibus, hoc
vobis placet Domino; ter-
tio ad Colossenses.

B. Euge, bonum speci-
men, videte, ut progressus
respondeat, hoc est, ut per-
sistatis in posterum diligenter.

A. Qui dedit nobis prin-
cipium, idem dabit prospe-
ritatis successus.

B. Ita est sperandum.

Parate vos, ut mature-
tis prodire.

A. Aderimus paratissimi
ad hoc.

B. Sumite quisque suum
gladium, ut prodeatis ho-
minibus; sed heus, pueri.

A. Quid, præceptor?

B. Videte ut adferatis
Psalmos, cantabimus ali-
quando in umbrâ.

A. Ita nostra ambulatio
est jucundior.

Putting away Lying,
speak Truth every one to
his Neighbour; in the fourth
Chapter to the Ephesians.
Children obey your Parents
in all Things, for this plea-
seth the Lord; in the third
to the Colossians.

Well done, a good
Proof, see that your Pro-
gress answer, that is, that
you go on for the future
diligently.

He that hath given us a
Beginning, the same will
give prosperous Success.

So it is to be hoped.

Get yourselves ready,
that we may make haste
to go abroad.

We will be here very
ready presently.

Take every one his
Cloak, that you may go
abroad more handsomely;
but hark ye, Boys.

What, Master?

See that you bring your
Psalms, we will sing some-
where in the Shade.

So our Walk will be
pleasanter.

C O L L. LXXII.

Depo- A. Fuistine hodie in
gymnasio?

Have you been to day
in the School?

B. Etiam

B. Etiam, *quid* tu agebas?

A. Eram occupatus domi.

B. Id evenit præter tuum morem, *soles* enim abesse rarius.

A. Quàm possim rarissime; *quid* autem actum est?

B. Nihil prorsus.

A. Habemus ergo remissionem?

B. Certò.

A. Quamobrem?

B. Propter *hodiernum* mercatum.

A. Quis dedit?

B. Ludimagister, *tamen* permissu rectoris.

A. Quid concessit?

B. Vacationem ab omni scholastico munere,

A. An, *in totum* diem?

B. A manè usque ad occasum solis; tametsi admonuit nos diligenter, et multis verbis quidem, ut cogitarem de negotio in otio, ne veniremus cras in ludum imparati.

A. Quid igitur faciemus? abutemur hoc otio?

Yes, *what* did you do?

I was *busied* at home.

That *happened* besides your Custom, for you use to be away seldom.

As seldom as I can; *what* was done?

Nothing at all.

Have we *therefore* Leave to play?

Certainly.

What for?

Because of *this* Day Fair.

Who gave it?

The Master, *but* by the Permission of the Governor.

What hath he granted you?

A. Freedom from School Exercise.

What, for the whole Day?

From Morning until the Setting of the Sun; nevertheless he has admonished us diligently and in many Words, indeed, that we should think of our Business in our leisure Time, lest we should come tomorrow to School unprepared.

What then shall we do? shall we abuse this Leisure

B. Id

A. Tu

B. Rec

solium,

us aliqu

uihoram

A. Eg

nd est

elim nur

tractabim

em de li

imus cor

B. Ean

nuros.

A. Qu

B. Uic

A. Istu

valde, sed

placet.

B. Qu

A. Ta

B. Id minimè decet no-
stram aetatem.

A. Tu verò, quid paras
facere?

B. Recipere me in mu-
seolum, nisi placet tibi
fortasse magis, ut prodeas
mihi aliquò ambulatorium ses-
suihoram.

A. Egone recusarem?
nondum est nihil quod magis
velim nunc; nam interea
tractabimus aliquem sermo-
nem de literis, et exerce-
bimus corpus.

B. Eamus igitur extra
muros.

A. Quònam.

B. Usque ad ripam la-
cis.

A. Istud arripet mihi
valde, sed tu expectabis me
placet.

B. Quamdiu?

A. Tantisper dum eo mu-
seum crepidas pro calceis.

B. Ubi vis expectari?

A. Ad Franciscanam
portam.

B. At vide ne fallas.

A. An ego fallerem
amicum, cum sciam fidem
esse

That by no Means becomes
our Age.

But you, what do you
prepare to do?

To betake myself into
my Study, unless it please
you perhaps more, that we
should go some where to walk
for an Hour and a Half.

Should I refuse? nay
there is nothing which I
would rather now; for in
the mean time we shall
hold some Discourse about
Learning, and shall exer-
cise the Body.

Let us go then without
the Walls.

Whither?

To the Bank of the Lake.

That pleases me very
much, but you shall stay for
me, if you please.

How long?

A little whilst I go to
change my Slippers for
Shoes.

Where will you be staid
for?

At the Franciscan Gate.

But see you do not deceive
me.

Should I deceive a
Friend, when I know that
Faith

esse servandum cum inimico?

B. Abi *festina*, ego legam *aliquid* interim, dum opperior te.

A. Adero *hic* mox.

Faith is to be kept with an Enemy?

Go *make haste*, I will read *something* in the mean time, *whilst* I stay for you.

I will be *here* presently.

C O L L. LXXIII.

A. Ergone abis *in patriam*?

B. Cogor *abire*, accersitus à *patre*.

A. Nunquamne es *reversurus*?

B. Non, *spero*.

A. Quando es *profecturus*?

B. Cras, *ut opinor*.

A. Siccine relinquis *me* igitur?

B. Ita *est* necesse.

A. O me *miserum*! *ubi* et *quando* reperiam *talem* amicum, *talem* socium *meorum* studiorum?

B. Ne *doleas*; *esto* bono *animo*, Deus *dabit* tibi *melio*rem.

A. Ille *quidem* potest, *scio*, at ego *vix* *possum* *sperare*.

Do you go then *into your Country*?

I am forced *to go*, being sent for *by my Father*.

Are you never *to return*?

No, *I hope*.

When *are you to go*?

To-morrow, *as I think*.

Do you so leave *me* then?

So *it is* necessary.

O wretched *me*! *when* and *when* shall I find *such a Friend*, *such a Companion of my Studies*!

Do not grieve; *be of good Courage*, God will *give you a better*.

He *indeed* can, *I know*, but *I scarce can hope it*.

B. N
topere
amicitia
hac sep
quin po
gis; es
erimus
quid, qu
epistolas
dabimus
quid, qu
iucundio
derio?

A. Su
dicis, se
lor non

B. Al
mas.

A. N
lore.

B. Sic
tas me t

ore? sea

tatum
tati; nu

obsecro,
ad cæna

colloquemur
nâ.

A. O
sum!

B. Noli affligere te tantopere obsecro, nam nostra amicitia non est interitura hac separatione corporum, quin potius accrescet magis; et absentes corpore erimus præsentes animis; quid, quantam vim speras epistolas habituras esse, quas dabimus ultro citroque? quid, quòd noster amor fiet jucundior illo mutuo desiderio?

A. Sunt verisimilia quæ dicis, sed interim meus dolor non lenitur.

B. Ah! reprime lachrymas.

A. Non queo præ dolore.

B. Siccine agis? an putas me tangi minore dolore? sed quid agas? patendum est divinæ voluntati; nunc recogita ipse, obsecro, ac para te potius ad cœnandum hilariter; colloquemur pluribus à cœnâ.

A. O quàm triste divortium!

Do not afflict yourself so much I beseech you, for our Friendship is not about to perish by this Separation of Bodies, but rather will increase more; and being absent in Body we shall be present in Minds; what, how great Force do you hope Letters will have, which we shall send to and fro? what, that our Love will become pleasanter by that mutual Longing?

Those Things are likely which you say, but in the mean time my Grief is not asswaged.

Ah! refrain Tears.

I cannot for Sorrow.

Do you do so? do you think me to be touched with less Sorrow? but what would you do? we must obey the Divine Will; now recollect yourself, I beseech you, and prepare yourself rather to sup merrily; we will talk in more Words after Supper.

O what a sad separation is this!

C O L L. LXXIV.

A. Visne *permanere* in
ista ignorantia?

B. Deus *avertat*.

A. Quid *facies* igitur?

B. Da *mibi* consilium
super hac re.

A. Imprimis *precare*
Deum *sapissime* et ex ani-
mo; deinde *eslo* semper
attentus, hoc est, *audito* di-
ligenter *quicquid* docetur,
sive præceptor loquatur, *sive*
tui *condiscipuli* reddant ali-
quid; postremò, *cole* chari-
tatem *diligenter*.

B. Quibus *modis*?

A. *Lædito* neminem, of-
fendito *neminem*, invideto
nemini, odio habeto *nemi-*
nem; sed *contrà*, dilige om-
nes *tanquam fratres*, ac be-
nefacito omnibus *quoad* po-
teris.

B. Quid *illa* conferent
ad profectum *studiorum*?

A. Plurimum.

B. Quomodo?

A. Sic enim Deus il-
luminabit *ingenium* ti-
bi, *augebit* memoriam

Will you *continue* in that
Ignorance?

May God *forbid*.

What *will* you do then?

Give me Counsel upon
this Matter.

First *pray* to God *very*
often and *from* your Heart;
then *be* always *attentive*;
that is, *bear* diligently
whatsoever is taught, *whet-*
her the Master should *speak*,
or your School-fellows repeat
any Thing; lastly, *practise*
Charity *diligently*.

By what *means*?

Hurt *no* body, offend *no*
body, envy *no* body, hate *no*
body; but *on* the *other*
hand, love *all* as Bre-
thren, and do good to all
as much as you can.

What *will* these Things
contribute to the proficiency
of my Studies?

Very much.

How?

For so God will en-
lighten your *understand-*
ing for you, *increase* your
Me-

ac cæb
denique,
studia, u
progressu

B. Sa
mum co
valeam
riam De
gratiam

A. Ne
mibi aliu
laudes
et perfec
dia semper

A. Pra
emus cr
B. Dix
anè, ant

A. At
receptor.

B. Ro
am si fin
rogare
me palan
et finis?
udentior

ac cæteras dotes animi;
denique, ita promovebit tua
studia, ut facias majorem
progressum in iis indies.

Memory and the other
Gifts of the Mind; lastly,
he will so promote your
Studies, that you may make
a greater Progress in them
daily.

B. Sanè das mihi opti-
mum consilium: Utinam
valeam perpetuò uti ad glo-
riam Dei, ac referre tibi
gratiam aliquando.

Truly you give me very
good Counsel: I wish I
may be able always to use
it to the Glory of God,
and to return you the Fa-
vour some time.

A. Non opto ut referas
mihi aliud gratiæ, nisi ut
laudes Deum sæpenumero,
et persequaris honesta stu-
dia semper.

I do not wish that you
should return me any other
Requital, but that you
would praise God often,
and follow commendable
Studies always.

C O L L. LXXV.

A. Præceptor, quid red-
demus cras manè?

Master, what shall we
repeat to morrow Morning?

B. Dixi palam hodie
sanè, ante scholam missam.

I said openly to day in
the Morning, before School
was dismissed.

A. At ego non aderam,
Præceptor.

But I was not present,
Master.

B. Roga condiscipulos,
ut si singuli vellent in-
terrogare me de rebus dictis
palam, quæso quando
erit finis? itaque fac sis
audientior posthac.

Ask your School fellows,
for if every one should ask
me about things spoken by
me publicly, I pray when
would there be an End?
therefore see you be more
prudent hereafter.

- A. Curabo.
 B. Sed *ubi* fuisti?
 A. Prodieram.
 B. Quid *prodiēras*?
 A. Ut *curarem* aliquod *negotium*, de quo *pater* scripserat *ad me*.
 B. A quo *petiivisti* *veniam*?
 A. Ab hypodidascales.
 B. Cur *non* potiùs *à me*?
 A. Quia *eras* occupatus.
 B. Quid *agebam*?
 A. Alloquebaris *quosdam* honoratos viros in *areâ*, qui *venerant* te *conventum*.
 B. Abi, *nunc* recordor.
 I will take care.
 But *where* was you?
 I was gone abroad.
 What *were* you gone *abroad* for?
 That *I* might take care of some *Business*, concerning which *my Father* had written *to me*.
 Of whom *did* you *ask* Leave?
 Of the Usher.
 Why *not* rather of *me*?
 Because *you were* busy.
 What *was I* doing?
 You were talking to some Gentlemen in the *Yard*, who *were* come to confer with you.
 Go your ways, *now* I remember.

C O L L. LXXVI.

- A. Salve, *Domine*.
 B. Tu sis *salvus* quoquē.
 A. Ludamus *paulisper*.
 B. Quid *ais*, ineptule?
vix ingressus es scholam, *et loqueris jam* de ludo?
 A. Ne irascaris, *quæso*.
 B. Non irascor.
 God save you, *Sir*.
 Be you *safe* also.
 Let us play a little.
 What *say* you, you little Fool? *you are scarce* entered into the School, and you talk *already* of Play?
 Be no angry, *I pray*.
 I am not angry.

A. Cur ergo sic exclamas?

Why then do you cry out so?

B. Accuso tuam stultitiam.

I blame your Folly.

A. Non licet ludere igitur?

Is it not lawful to play then?

B. Imò, at cùm tempus est.

Yes, but when there is Time.

A. Vah! tu nimium sapias.

Fy! you are too wise.

B. Utinam tantum sciperem satis; sed mitte me, quæso, ut repetam quæ red-denda erunt præceptori mox.

I wish I were but wise enough; but let me alone, I pray, that I may repeat what is to be said to the Master by and by.

A. Dicis æquum; ego volo quoque repetere tecum, si tibi placet.

You say fair; I will also repeat with you, if you please.

B. Eho! quid est hoc? quid sibi vult ista tam subita mutatio? nonne tu loquebaris modò de lusu?

How now! what is this? what meaneth that so sudden a Change? did not you speak just now of Play?

A. Loquebar, quidem, sed non seriò.

I did speak, indeed, but not seriously.

B. Cur simulabas?

Why did you dissemble?

A. Ut fabularer paucis tecum.

That I might talk a few Words with you.

B. Quid illud prodest?

What doth that profit?

A. Rogas? nonne audivisti ex præceptore?

Do you ask? have you not heard of the Master?

B. Nunc non occurrit mihi; quid, inquam, prodest confabulari?

Now it doth not occur to me; what, I say, doth it profit to talk together.

A. Ad exercendos nos in Latinâ linguâ.

B. Professio putas recte, et ego amo te magis nunc.

A. Habeo tibi gratiam; age repetamus prælectionem, nam brevi præceptor aderit.

To exercise us in the Latin Tongue.

Truly you think right, and I love you the more now.

I give you Thanks; come let us repeat our Lesson, for shortly the Master will be here.

C O L L. LXXVII.

A. Salve, præceptor.

B. Sis saluus: unde venis tam multò manè?

A. E nostro cubiculo.

B. Quando surrexisti?

A. Paulò ante sextam, præceptor.

B. Quid ais?

A. Sic est ut dico.

B. Tu es nimis matutinus, quis expergescit te?

A. Meus frater?

B. An precatus es Deum?

A. Cum primùm frater pexuit me, precatus sum.

B. Quomodo?

A. Flexis genibus et manibus conjunctis, dixi Dominicam precationem cum gratiarum actione.

B. Quâ linguâ.

A. Anglicanâ.

God save you, Master.

Be you safe: Whence come you so early?

Out of our Chamber.

When got you up?

A little before six, Master?

What say you?

So it is as I say.

You are too early, who awaked you?

My Brother.

Have you prayed to God?

As soon as my Brother combed me, I prayed.

How?

On my bended Knees, and with Hands joined together, I said the Lord's Prayer with a Thanksgiving.

In what Tongue?

In English.

B. O
mittit te

A. N

B. Q

A. V

B. M

pulchrum

ne est ja

A. M

B. Q

A. V

diana m

bi audin

B. Q

nes mem

A. T

B. A

A. S

glice, et

line.

B. M

oblitus

tur.

A. Q

dere?

B. E

A. Q

B. Se

B. O factum bene! quis
misit te ad me?

A. Nemo.

B. Quid ergo?

A. Veni ultro.

B. Mî animule, quàm
pulchrum est sapere! Non-
ne est jentandi tempus?

A. Nondum esurio.

B. Quid vis igitur?

A. Volo reddere quoti-
diana nomina, si placet ti-
bi audire me.

B. Quidni placeret? te-
nes memoriâ igitur?

A. Teneo.

B. Age, pronuncia.

A. Sed soles præire An-
glice, et ego respondeo La-
tine.

B. Mones bene, Penè
oblitus eram, responde igi-
tur.

O well done! who sent
you to me?

No body.

What then?

I came of my own ac-
cord.

My little dear, how fine
a thing it is to be wise! Is
it not breakfast time?

I am not hungry yet.

What will you then?

I will say the daily
Nouns, if you please to
hear me.

Why should it not please
me? do you retain them in
Memory then?

I do retain them.

Come, say.

But you use to go before
in English, and I answer
in Latin.

You admonish well. I
had almost forgot, answer
then.

C O L L. LXXVIII.

A. Quando vis pran-
dere?

B. Ego prandi jam.

A. Quotâ horâ?

B. Sesquioctavâ.

When will you dine?

I have dined already.

At what o'Clock?

At half an Hour past
Eight.

A. Prandetis *tam* mane
igitur?

B. Sic *solemus* ferè in
estate, vos autem quid fa-
citis?

A. Non prandemus ante
sesquidecimam, interdum ab
undecimâ.

B. Papæ! cur non ci-
tius?

A. Pater est expectandus,
dum redierit e curiâ.

B. Tu igitur non potes
adesse in aulâ in cantione
psalmorum.

A. Intersum admodum
rarò. Exemptus sum ab
eo munere.

B. Quis exemit te?

A. Præceptor, rogatu mei
patris.

B. Habentne omnes se-
natorum filii ejusmodi pri-
vilegium?

A. Habent, modò patres
jubeant.

B. Nonne posset mater
dare tibi prandium ante re-
ditum patris e senatu?

A. Posset quidem, sed
pater vult expectari à me.

Do you dine *so* early
then?

So we use commonly in
Summer, but you what
do you do?

We do not dine before
half an Hour past Ten,
sometimes after Eleven.

O strange! why not
sooner?

My Father is to be
waited for, till he return
from the Hall.

You then cannot be pre-
sent in the Hall in the sing-
ing of Psalms.

I am there very seldom.
I am exempted from that
Task.

Who exempted you?

The Master, at the Re-
quest of my Father.

Have all Senators Sons
that sort of Privilege?

They have, provided
their Fathers order it.

Could not your Mother
give you your Dinner before
the Return of your Father
from the Council?

She could indeed, but
my Father will be waited
for by me.

B. Quam

B. Quamobrem ?

A. Quia sic placet illi.

B. Nunc tacendum est mihi, nam occlusisti os mihi.

A. Cur tu es tam curiosus percontator ?

B. Sum puer, et pueri semper cupiunt scire aliquid novi.

A. Fateor, at est modus in rebus, ut præceptor docet nos sæpe.

B. Ergo discedamus, ut conferas te pransum.

A. Ignosce mihi, quæso, si offenderim quâ in re.

B. Ego peto idem abs te ; ego, inquam, potius, qui potui offendere te meâ loquacitate, sed cogitans nihil mali interim.

What for ?

Because so it pleases him.

Now I must hold my Tongue, for you have stopped my Mouth for me.

Why are you so curious an Enquirer ?

I am a Boy, and Boys always desire to know something new.

I confess, but there is a Mean in Things, as the Master teacheth us often.

Then let us depart, that you may betake yourself to Dinner.

Pardon me, I pray, if I have offended in any Thing.

I desire the same thing of you : I, I say, rather, who may have offended you by my Loquacity, but thinking nothing of Harm in the mean time.

C O L L. LXXIX.

A. Præceptor, licetne dicere pauca ?

B. Loquere audacter.

A. Ego et mei condiscipuli fuimus affixi libris ferè hoc toto triduo ; licetne relaxare animum paulisper ludo ?

Master, may I speak a few Words ?

Speak boldly.

I and my Schoolfellows have been fixed to our Books almost these whole three Days ; may we relax our Mind a little by Play ?

B. Dic igitur aliquam Say then some Sentence.
sententiam.

A. Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos Say also the English Ver-
versus, si tenes memoriâ. ses, if you retain them in Me-
memory.

A. Mirth with thy Labour sometimes put in ure,
That better thou thy Labour may'st endure.

B. Quàm rectè dixisti How rightly you have
omnia! said all!

A. Gratia sit Deo.

Thanks be to God.

B. Addendum erit ali-
quid posthac.

Something will be to be
added hereafter.

A. Quidnam, præceptor?

What, Master?

B. Qui dedit mihi inge-
nium et bonam mentem.

Who hath given me
Understanding and a good
Mind.

A. Sed quis docebit me
ista verba?

But who will teach me
those Words?

B. Scribam ea tibi in
tuo commentariolo, ut edis-
cas; sed dic mihi, quæso,
quis docuit te istam oratio-
nem quam pronunciâsti?

I will write them for
you in your Note-Book,
that you may learn them
out; but tell me, I pray,
who taught you that
Speech which you have
said?

A. Campanus dedit mi-
hi heri scriptam, et ego
mandavi memoriæ.

Campanus gave it me
Yesterday in Writing, and I
committed it to Memory.

A. Profectò ego amo te
ob istam diligentiam.

Truly I love you for that
Diligence.

A. Ago

A. Ago tibi gratias, præceptor; permittisne igitur ut ludamus?

B. Sanè, abi, renuncia tuis condiscipulis.

A. Faciam.

B. Quid dices illis?

A. Id quod docuisti me aliquando.

B. Sed volo audire prius ex te.

A. Gaudete pueri, en affero vobis jucundum nuncium, ego impetravi vobis potestatem ludendi.

B. Euge, meministi probè, ite jam.

I give you Thanks Master? do you permit then that we may play?

Truly, go your way, tell your School-fellows.

I will do it.

What will you say to them?

That which you taught me once.

But I will hear it first of your.

Rejoice Boys, lo I bring you pleasant News, I have got you Leave to play.

Well done, you have remembered well, go now.

C O L L. LXXX.

A. Nihilne est quod redamus hodie præceptori?

B. Nihil nisi de Rudimentis Grammaticæ.

A. Quidnam?

B. Inspice tuum libellum, invenies notas in quinque lectiones, quas præceptor præscripsit nobis.

A. Quando fuit istud?

B. Die Veneris borâ quartâ.

Is there nothing which we may say to-day to the Master?

Nothing unless out of the Rudiments of Grammar.

What?

Look into your Book, you will find Notes upon five Lessons, which the Master has set us.

When was that?

On Friday at the fourth Hour.

A. At

A. At ego non interfui
tunc.

B. Ergo meruisti plagas.

A. Siccine judicas, *severe*
judex? *eram* occupatus
domi; nec aberam injussu
præceptoris.

B. Esto, *sed* tamen de-
buisi postridie *querere* quid
esset actum *præ*die.

A. Confiteor *meam* cul-
pam; *sed* cedo *tuum* librum,
quæso, ut videam quid nobis
reddendum sit.

B. Accipe, et eâdem o-
perâ signato quæ præscripta
sunt nobis à præceptore.

A. Faciam *diligenter*;
neque *posthac* accusabis me
negligentiæ, ut spero.

But I was not present
then.

Then you have deserved
Stripes.

Do you judge so, you *se-*
vere Judge? *I was* busy at
home; nor *was I* absent
without the leave of the
Master.

Be it so, but yet you
ought the Day after to en-
quire what was done the
Day before.

I confess my Fault; but
give your Book, I pray,
that I may see what we
have to say.

Take it, and with the
same Labour mark what
has been set us by the
Master.

I will do it *diligently*;
nor *hereafter* shall you ac-
cuse me of Negligence, as
I hope.

C O L L. LXXXI.

A. A quo emisisti istam
chartam?

B. A Fatino.

A. Estne bona?

B. Melior quàm ista tua,
ut opinor.

A. Non miror.

B. Cur dicis istud?

Of whom did you buy
that Paper.

Of Fatinus.

Is it good?

Better than that of yours,
as I think.

I do not wonder.

Why do you say that?

A. Quia fortasse est carior ?

Because ~~perhaps~~ it is dearer.

B. Nescio.

I know not.

A. Quanti emisti scapum ?

For how much bought you the Quire ?

B. Solido et semisse. Quanti tu emisti ?

For a Shilling and a half. For how much did you buy ?

A. Solido et pluris.

For a Shilling and more.

B. Quanti igitur ?

For how much then ?

A. Quinque quadrantibus.

For five Farthings.

B. Profectò non emisti malè.

Truly you have not bought it badly.

A. Quinetiam mercator dedit mihi auctarium.

Moreover the Tradesman gave me Vantage.

B. Quodnam, quæso ?

What, I pray ?

A. Schedam bibulæ chartæ.

A Sheet of Blotting Paper.

B. O me imprudentem, qui oblitus sum petere !

O what a Fool was I, who forgot to ask ?

A. Ego ne petivi quidem, sed ille dedit mihi ultro ; et hoc, inquit, addo tibi, ut revisas me.

I did not so much as ask, but he gave it me, of his own Accord ; and this, quoth he, I give you besides, that you may visit me again.

B. Sic solent allicere emptores.

So they use to entice Buyers.

A. Nec mirum, quisque quærit suum commodum.

And no wonder, every one seeks his own Profit.

B. Sed quid agimus, immemores hodierni penſi ?

But what are we doing, unmindful of this Day's Task ?

A. Est *exiguum*, satîs
temporis restat nobis.

It is a *little one*, enough
of Time remains to us.

C O L L. LXXXII.

A. Venitne tuus frater
Londino ?

Is your Brother come
from London ?

B. Venit *heri* ante me-
ridiem.

He came *Yesterday* be-
fore Noon.

A. Nihilne *literarum*
attulit tibi ?

Did he bring no Letters
for you ?

B. Nihil.

None.

A. Quid *narrat* de pa-
tre ?

What doth he say of your
Father ?

B. Ait, *illum*, Dei be-
neficio, convalescere pau-
latim.

He says, *that he*, by
God's Blessing, doth recover
by little and little.

A. Gaudeo *sanè*, ac *pre-*
cor Deum ut recuperet *prî-*
stinam valetudinem *brevi* ;
sed nihil misit ad te ?

I am glad of it *truly*,
and I pray God *that he*
may recover *his former*
Health *shortly* ; but did he
send nothing to you ?

B. Imò, *pecuniam.*

Yes, *Money.*

A. Euge, *est* nullus ju-
cundior nuncius.

Well done, *there is* no
pleasanter News.

B. Ita *aiunt.*

So *they say.*

A. Tu vero *respondes* sic,
quasi audias *fabulam.*

But you *answer* so, as
if you heard a Fable.

B. Quin *audio* pejùs.

But I *hear* worse.

A. Quidnam ?

What ?

B. Merum *mendacium.*

An arrant Lie.

A. Egone *mentitus* sum ?

Have I lied ?

B. Non

nough B. Non dico *te* esse
mentitum, *sed* dixisti *fal-*
sum.

A. Ego *non* intelligo
quid dicas.

come B. Dabo operam ut in-
telligas.

zy be- A. Obsecro te.

Letters B. Si *nullus* nuncius est
iucundior quàm de pecuniâ
allatâ nobis, quid ergo est
evangelium Christi? quis
f your nuncius est iucundior quàm
gratia Dei, quam Christus
e, by attulit nobis per evange-
recover lum?

A. Fateor *nihil* esse ju-
cundius evangelio, iis dun-
bat he taxat qui credunt ei, et
former amplectuntur ex animo.
did be

B. Equidem *sic* intel-
ligo.

is no A. At ego loquebar de
humanis et terrenis rebus,
tu verò statim ascendisti
fo, as ad cælum.

e. B. Ita boni concionato-
res solent.

A. Non putabam *te* ef-
se theologum.

B. Dixi *nihil* nisi quod
est tritum et notum omni-
bus.

. Non

I do not say *that* you
have lied, *but* you said
false.

I do not understand what
you would say.

I will do my endeavour
that you may understand.

I beseech you.

If no News be pleasanter
than about Money brought
to us, *what* then is the
Gospel of Christ? what
News is pleasanter than the
Grace of God, *which* Christ
hath brought us by the Gos-
pel?

I confess *that* nothing is
pleasanter than the Gospel,
to those *only* who believe it,
and embrace it from their
Heart?

Truly, *so* I mean.

But I spoke of human
and earthly Things, but you
forthwith mounted up to
Heaven.

So good Preachers use to
do.

I did not think you to be
a Divine.

I have said *nothing* but
what is common and known
to all.

A. Uti-

A. Utinam illud esset adeò vulgare, ut omnes redere[n]t in Christum.

B. Omnes nunquam credent.

A. Quid prohibet ?

B. Quia multi sunt vocati, pauci verò electi, sicut Christus ipse testatur.

A. Vis inire magnam gratiam apud me ?

B. Fecerim nihil libentius, siquidem res ipsa sit penes me ; sed quid est in quo possum commodare tibi ?

A. Da mutuò mihi decem asses.

B. Non habeo tantum nunc, sed majorem partem.

A. Quantum, quæso ?

B. Nescio, nisi inspexero crumenam ; ecce tibi octo asses cum semisse.

A. Accipio solos septem, non enim volo evacuare te prorsus.

B. Refert parum, accipe totum si vis.

A. Ago tibi gratias, credo hoc pecuniæ fore satis meo negotio, cum aliquantulâ quam ipse habeo.

I wish that were so common, that all would believe in Christ.

All will never believe.

What hinders ?

Because many are called, but few chosen, as Christ himself witnesseth ?

Will you enter into great Favour with me ?

I would do nothing more willingly, if indeed the Thing itself be in my Power, but what is it in which can advantage you ?

Lend me ten Pence.

I have not so much now, but the greater Part.

How much, I pray ?

I know not, unless I look into my Purse ; look here for you eight Pence with Halfpenny.

I take only seven, for I will not empty you altogether.

It matters little, take the Whole if you will.

I give you Thanks, believe this Money will be enough for my Business, with the little which I myself have.

B. U

A. A

prompt

B. Si

parca

A. R

volente,

er miser

B. N

icitus,

li.

A. C

uo pan

B. N

hi, tam

tibi.

A. H

B. N

ob tantu

quæso,

A. Q

træ dom

B. Se

A. N

ter det.

B. F

bonum

B. U

B. Ut libet.

As you please.

A. Amo te de istâ tam
expromptâ benignitate.

I love you for that so
ready Kindness.

B. Si possum quid aliud,
ne parcas.

If I can do any Thing
else, do not spare me.

A. Reddam totum, Deo
volente, quàm primùm pa-
ter miserit ad me.

I will restore the Whole,
God willing, as soon as my
Father shall send to me.

B. Ne sis magnopere so-
licitus, nondum est opus mi-
hi.

Be not greatly concerned,
I have no need yet.

C O L L. LXXXIII.

A. Oro te, da mihi ex
tuo pane.

I pray thee, give me
some of thy Bread.

B. Non habeo nimis mi-
hi, tamen volo impertiri
tibi.

I have not too much for
myself, yet I will impart
to thee.

A. Habeo tibi gratiam.

I give thee Thanks.

B. Non est quod agas
tantulam rem; sed dic,
quæso, cur non attulisti?

You need not give for
so small a Matter; but
tell me, pray, why did not
you bring?

A. Quia erat nemo nos-
træ domi qui daret mihi.

Because there was no
body at our House who
could give me.

B. Sed cur non accipis?

But why do you not take
it?

A. Non audeo, nisi ma-
ter det.

I dare not, unless my
Mother give me.

B. Facis bene, sed audi
bonum consilium.

You do well, but hear
good Counsel.

A. Au-

A. Ausculto ut audiam,
dic quæso.

B. Cum reliquæ mensæ
tolluntur post prandium, pe-
tito merendam et recondito
eam in peram; ita fiet ut
nunquam venias inanis.

A. Autem quid suades
mibi de jentaculo?

B. Ut petas in exitu cœ-
næ, et facias idem quod
dixi tibi de merendâ.

A. Nunquam vidi me-
lius consilium dari.

B. Fac igitur ut memine-
ris, et utere cum voles.

A. Utar equidem, quo-
ties erit opus.

I listen that I may hear
tell me I pray.

When the Remains of the
Table are taken away after
Dinner, ask for your After-
noon's Repast, and put it
up in your Pocket: thus it
will be that you may ne-
ver come empty.

But what do you per-
suade me about Breakfast?

That you may ask for it
in the End of Supper, and
do the same which I told
you about the Afternoon's
Repast.

I never saw better Coun-
sel given.

See then that you remem-
ber it, and use it when you
will.

I will use it indeed, as
oft as there shall be Need.

C O L L. LXXXIV.

A. Unde venis?

B. Domo.

A. Quid affers illinc?

B. Merendam.

A. Quis permisit tibi
exire?

B. Præceptor ipse.

Whence come you?

From home.

What do you bring from
thence?

My Afternoon's Repast.

Who permitted you to
go out?

The Master himself.

A. Quomodo probabis
stud ?

How will you prove
that ?

B. Adeamus illum, ut
consultamus.

Let us go to him, that
we may consult him.

A. At vide quid agas.

But see what you do.

B. Timeo nihil in hac
putare.

I fear nothing in this
Matter.

A. Esne adidè securus ?

Are you so secure ?

B. Qui dixit verum, de-
bet timere nihil.

He that says Truth,
ought to fear nothing.

A. Illa sententia est ve-
ra quidem, sed quotus-
quisque non mentitur ?

That Sentence is true
indeed, but what one of
many does not lie ?

B. Sum certus me nihil
mentiri nunc.

I am sure I do not lie
now.

A. Persuades miki pro-
modum ; abi, credo ti-
bi, quia nunquam depre-
hendi te in mendacio.

You persuade me al-
most ; go, I believe you,
because I never caught you
in a Lie ?

B. Gratia sit Deo, quem
precor ut custodiat me in-
tegrum et purum.

Thanks be to God,
whom I pray that he would
keep me upright and pure.

A. Utinam omnes pre-
carentur ex animo.

I wish all would pray
from the Heart.

B. Nunc recipe te, ut
edas tuam merendam.

Now betake you, that you
may eat your Afternoon's
Repast.

C O L L. LXXXV.

A. Qui sunt victores hac
hebdomade ?

Who are Conquerors
this Week ?

B. Ubi eras cum ratio-
nes redderentur ?

Where was you when
the Accounts were given
in ?

A. Accersitus fueram à
patre ; sed qui sunt victo-
res ? dic, quæso.

B. Ego et Puteanus.

A. Jamne habuistis præ-
mium ?

B. Habuimus.

A. Quodnam ?

B. Duodenas juglandes,

A. Heu ! quale præmi-
um !

B. Eho inepte ! æstimas
ergo præmium ex pretio
rei ?

A. Video nihil aliud hîc
æstimandum.

B. Es sordidus, qui in-
bias sic lucro ; non memi-
nisti verbum præceptoris ?

A. Quod verbum ?

B. Præmium datur non
lucri causâ, sed honoris.

A. Nunc reminiscor ; ero
posthac diligentior.

B. Sic sapies tandem.

I had been sent for by
my Father ; but who are
Conquerors ? tell me,
pray.

I and Puteanus.

Have you already had
your Reward ?

We have had it.

What ?

Twelve Walnuts.

Whoo ! what a Re-
ward !

Ho, you Fool ! do you
esteem then the Reward by
the Value of the Thing ?

I see nothing else here to
be esteemed.

You are a base Fellow
who gape so after Gain
do not you remember the
Saying of the Master ?

What Saying ?

The Reward is given
not for Lucre's sake, but
Honour's.

Now I remember ;
will be hereafter more
diligent.

So you will be wise at
last.

C O L L. LXXXVI.

- A. Impetrâstis facultatem ludendi ? Have you got Leave to play ?
 B. Impetravimus. We have got.
 A. Ad quod usque tempus ? Until what Time ?
 B. Usque ad cœnam. Until Supper.
 A. Qui dederunt versus ? Who gave Verses ?
 B. Primi et secundi. The first and second.
 A. Quid fecerunt cæteræ classes ? What did the other Forms ?
 B. Quisque primus decurio trium proximarum classium pronunciavit unam sententiam è sacris literis. Every first Captain of the three next Forms said one Sentence out of the Holy Scriptures.
 A. Nonne precati estis, et solemus ? Did you not pray, as we use to do ?
 B. Precati sumus, at eundem ludimagistro præsente ; tu verò ubi eras ? We prayed, and indeed the Master being present ; but where was you ?
 A. Iveram domum, accessit à matre. I had gone home, being sent for by my Mother.
 B. Nunc igitur, quid agitas facere ? Now then, what do you think to do ?
 A. Ludere sesquihoram, deinde recipere me ad studium. To play an Hour and a Half, then to betake myself to Study.
 B. Vin' tu ut sis colluget ? Will you that I be your Play-fellow ?
 A. Quidni velim ? Why should I not ?

B. Quo lusu exercebimus nos ?

A. Nullus est jucundior mihi palmariâ pilâ.

B. Nec mihi quidem.

A. Videamus igitur, an cæteri fortiti sint partes, nam si luderemus soli, esset minus voluptatis.

B. Visamus.

In what Game shall we exercise ourselves ?

None is pleasanter to me than Hand-ball.

Nor to me indeed.

Let us see then, whether or no the rest have chosen their Parts, for if we should play alone, there would be less of Pleasure.

Let us go see.

C O L L. LXXXVII.

A. Quæ arbores sunt in vestro horto ?

B. Habemus hortum suburbanum, in quo sunt olera quibus vescimur quotidie ; præterea sunt in fundo nostro bini horti consiti variis arboribus.

A. Quæ olera sunt in horto ?

B. Mater posset respondere tibi melius de hoc ; nam versatur sæpe illic, aut causâ ferendi, aut faciendi, aut colligendi, aliquid.

A. Sed tamen dic mihi nomina aliquot olerum.

What Trees are in your Garden ?

We have a Garden in the Suburbs, in which are Herbs which we eat every Day ; besides there are in our Farm two Gardens planted with various Trees.

What Herbs are in the Garden ?

My Mother could answer you better about this, for she is often there, either on the Account of sowing, or weeding, or gathering, something.

But yet tell me the Names of some Herbs.

B. Pro-

B. Prodesset parum referere nomina tibi, nisi videres res ipsas; quin eas in hortum.

A. Potes ire quando li-

B. Possum quidem, matris permittente.

A. Amabò, fac permitte, sed eâ lege, ut assumes comitem tibi.

B. Id fiet facilimè, tanquam expecta me hîc, redibo.

A. Quid si ea non sit?

B. Tamen renuntiabo.

A. Deus vertat bene.

It would signify little to reckon up the Names to you, unless you should see the Things themselves; but let us go into the Garden.

Can you go when you will?

I can indeed, my Mother permitting.

I pray thee, see that she may give Leave, but on that Condition, that you take me as a Companion with you.

That will be done very easily, only stay for me here, I will return by and by.

What if she should not be at home?

Yet I will tell you.

May God turn it well.

C O L L. LXXXVIII.

A. Accepi pecuniam hodie à fratre, si fortè tibi opus.

B. Nihil opus est mihi; sed tamen habeo gratiam maximam, pro tuâ liberalitate mihi beneficium ultimum; nam quotusquisque sciat?

I have received Money to Day of my Brother, if perchance you have need.

I have no need now; but yet I give you very great Thanks, that out of your Liberality you offer me a Kindness of your own accord; for what one of many does that?

A. Credo

A. Credo paucissimos ;
tamen tu provocasti me
sæpe beneficiis.

B. Illa fuerunt adeò par-
va, ut non sint digna com-
memoratione.

A. Non est parvum be-
neficium quod profectum est
ab optimâ voluntate.

B. Utinam tam expende-
remus beneficia Dei erga
nos, quàm solemus homi-
num.

A. Faxit ille ut exer-
ceamus nos in eâ cogitati-
one sæpius et diligentius.

B. Illud profectò est ne-
cessarium, si volumus ex-
periri ejus benignitatem
sæpius.

I believe very few ; ye
you have excited me often
by your Kindnesses.

Those were so small
that they are not worth the
speaking of.

It is not a small Kind-
ness, which has proceeded
from a very good Will.

I wish we would so con-
sider the Kindnesses of God
towards us, as we use to do
those of Men.

May he grant that we
may exercise ourselves in
that thought oftner and
more diligently.

That truly is necessary
if we will experience his
Kindness oftner.

C O L L. LXXXIX.

A. Salve, præceptor.

B. Salvete et vos ; an
omnes surrexerunt ?

A. Omnes præter par-
vulos.

B. Nunquis ægrotat ?

A. Nemo, gratia Deo.

B. Quid agunt ?

A. Alii induunt se, alii
student gnaviter.

God save you, Master.

God save you too ; have
you all risen ?

All besides the little
ones.

Is any body sick ?

Nobody, Thanks to God.

What are they doing ?

Some dress themselves
others are studying hard.

B.
lus vol

A.

B.

ac co

ligent

Christ

torem

vestris

ram je

A.

tor.

B.

quia e

ac neg

moneo

A.

præcept

quid vi

B. I

rat toga

A. I

nunc ?

B. R

tor.

A. C

B. P

A. Q

tulisti ?

B. M

A. C

exire inj

B. Ad

B. Adestne hypodidasca-
lus vobis ?

A. Jamdudum.

B. Ite igitur precatum,
ac commendate vos di-
ligenter Deo per Jesum
Christum nostrum depreca-
torem ; deinde pergite in
vestris studiis usque ad ho-
ram jentaculi.

A. Ita solemus, præcep-
tor.

B. Credo equidem ; sed
quia estis ferè somnulosi
ac negligentes, idcirco ad-
moneo vos sæpius.

A. Habemus gratiam,
præceptor humanissime ; nun-
quid vis præterea ?

B. Dic famulo ut adfe-
rat togam.

Is the *Usher* present with
you ?

Long since.

Go then to pray, and
commend yourselves dili-
gently to God by Jesus
Christ our Intercessor ; and
then go on in your Studies
till the Hour of Breakfast.

So we use to do, Mas-
ter.

I believe it truly ; but
because you are commonly
drowsy and negligent,
therefore I admonish you
the oftner.

We thank you, most kind
Master ; would you have
any thing besides ?

Tell the *Servant* that he
bring my *Gown*.

C O L L. XC.

A. Demiror unde venias
nunc ?

B. Redeo domo, præcep-
tor.

A. Cur ivisti domum ?

B. Petitum merendam.

A. Quamobrem non at-
tulisti ?

B. Mater erat occupata.

A. Quid tum, debuisti
exire injussu meo ?

I wonder whence you
come now ?

I return from Home,
Master.

Why did you go Home ?

To fetch my Afternoon's
Repast.

Why did you not bring
it ?

My Mother was busy.

What then, ought you to
go out without my Leave ?

H

B. Non

B. Non debui, fateor.

A. Quid meruisti igitur ?

B. Accipere plagas ; sed ignosce mihi, quæso, præceptor.

A. Cur non petivisti potestatem exeundi ?

B. Quia non audebam interpellare te.

A. Quid agebam ?

B. Tenebas libellum, & legebas aliquid.

A. Potest fieri, sed tamen vos interpellatis me sæpe ob levio rem ; nunc igitur para te ad vapulandum.

B. Parce mihi, obsecro, præceptor.

A. Sine ut cogitem aliquantisper prius ; age parco, tum quia confiteris ingenuè, tum quod videris mihi studiosus fati.

A. Ago tibi maximas gratias, humanissime præceptor.

A. Præceptor, licetne dicere pauca ?

B. Loquere.

I ought not, *I confess.*

What have you deserved then ?

To receive Stripes ; but pardon me, *I pray*, Master.

Why did not you ask Leave to go out ?

Because I durst not interrupt you.

What was I doing ?

You held a Book, and read something.

It may be, but yet you interrupt me often for a lighter Matter ; now therefore prepare thyself to be whipped.

Spare me, *I pray*, Master.

Let me think a little first ; well I do spare thee, both because thou confessest ingenuously, and also because thou seemest to me studious enough.

I give you very great Thanks, most humane Master.

Master, may I speak a few Words ?

Speak.

A. Nos duo proponebamus, si placeret tibi, ire, dum cæteri ludunt, foras ambulatum.

B. Quò vultis exire ?

A. In proxima suburbana.

B. Quid autem agitis inter ambulandum ?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus ; hæc serenitas temporis, et tam pulchra facies terræ, præbebunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, duntaxat veris cultoribus ejus.

A. Nunquam profectò. Sed ut revertamur ad propositum ; permittes nobis, præceptor, prodire extra urbem ?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permetterem, præsertim cum pravi adolescentēs fefellerint me sæpe in hoc genere ; vos prodite igitur, et revertimini maturè ad cœnam.

We two proposed, if it should please you, to go, whilst the rest play, abroad a walking.

Whither will you go ?

Into the next Suburbs.

But what will you do as you are walking ?

We will hold some Discourse, but of good and honest Things ; this Serenity of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of him.

Never truly. But that we may return to our Purpose ; will you permit us, Master, to go without the City ?

Unless your perpetual Fidelity were well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way ; go you out then, and return by time to Supper.

C O L L. XCII.

A. Præceptor, *licetne ire domum* cras ?

B. Quid eò ?

A. Petitum *panem*.

B. Non restat tibi ?

A. Restat *quidem*, sed *admodum* parum.

B. Estne *frater* iturus *tecum* ?

A. Pater *jussit*.

B. Quando *convenisti* illum ?

A. Die Jovis, *quum* venit *in hanc urbem*.

B. Ubi *vidisti* illum ?

A. Apud forum.

B. Non *mentiris* ?

A. Non *mentior*.

B. Unde *probabis* ?

A. Sunt *aliquot* ex *con-*
discipulis *qui* *aderant*.

B. Qui ?

A. Adsunt *Blasius* et *Audax*.

B. Estne *verum*, *pueri* ?

A. Omnino *verum*.

B. Quî *scitis* ?

A. Vidimus *ejus* *patrem*,
et *audivimus ipsa* *verba*.

Master, *may I go home*
To-morrow ?

Why thither ?

To fetch *Bread*.

Is there none left you ?

There is left indeed, but
very little.

Is your *Brother* to go
with you ?

My Father *ordered him*.

When *did you meet him* ?

On Thursday, *when he*
came into this City.

Where *did you see him* ?

At the Market.

Do you *not lie* ?

I do not lie.

How *will you prove it* ?

There are *some of my*
School-fellows *who were*
present.

Who ?

Here are *Blasius* and *Audax*.

Is it *true* Boys ?

Altogether *true*.

How *know you* ?

We saw *his Father*, *and*
heard the very Words.

B. Si est ita, permitto ut
eas domum cum fratre.

A. Vale, præceptor.

B. Dominus Deus servet
vos.

A. Precamur idem tibi
ex animo.

B. Sed heus ! quando
aderitis hic ?

A. Cras vesperti, Deo ju-
vante.

B. Cura ut memineris
promissæ.

A. Curabo.

B. Scilicet, ut soles.

A. Imò melius, spero.
Nunquid vis ?

B. Ut dicas salutem pa-
rentibus meis verbis.

A. Faciam libenter ; va-
le iterum, præceptor.

B. Vos valete quoque ;
at ambulate lento gradu
propter æstus solis.

A. Ita solemus facere.

If it be so, I permit that
you go home with your
Brother.

Farewell, Master.

May the Lord God pre-
serve you.

We wish the same thing
to you from our Heart.

But ho ! when will you
come hither ?

To-morrow in the Even-
ing, God helping.

Take care that you be
mindful of your Promise.

I will take care.

To wit, as thou usest.

Nay better, I hope.
Would you have any
thing ?

That you bid Hail to your
Parents in my Words

I will do it willingly ;
farewell again, Master.

Farewell you too ; but
walk with a slow Pace be-
cause of the Heat of the
Sun.

So we use to do.

C O L L. XCIII.

A. Licetne mihi adire
tutorem, præceptor ?

B. Quæ causa movet te ?

May I go to my Tutor,
Master ?

What Cause moves you ?

A. Ille *jussit* ut *convenire* se *hodie*, si *liceret*.

B. Quando *jussit* ?

A. *Nudiustertius*.

B. Ubi *vidisti* illum ?

A. In *area*, *quæ* est *è* *regione* *templi*.

B. At *vide* ne *mentiaris*.

A. *Mendacium* *absit* à *me* ; si *vis*, *dabo* *aliquot* *ex* *condiscipulis* *testes*, qui *aderant* *mecum*.

B. Qui *sunt* illi ?

A. *Daniel* *et* *Corderius* ; *visne* ut *accersam* ?

B. *Mane*, *ego* *conveniam* *illos* ; *sed* *dic* *mihi*, *quid* *eget* *tutor* *tuâ* *operâ* ?

A. *Ad* *describendum* *aliquid*.

B. *Quâ* *horâ* *igitur* *vis* *adire* *illum* ?

A. *Nunc* *si* *placet* *tibi*.

B. *Quando* *redibis* *huc* ?

A. *Cùm* *primùm* *dimiserit* *me*.

B. *Nunc* *abi*, *atque* *dicito* *illi* *plurimam* *salutem* *ex* *me*.

A. *Faciam* *libenter*.

He *ordered* *me* that I *should* *meet* *him* *To-Day*, if it would be *permitted*.

When *did* *he* *order* *you* ?

The *other* *Day*.

Where *did* *you* *see* *him* ?

In the *Yard*, *which* is *over-against* the *Church*.

But *see* *you* *do* *not* *lie*.

Far be a *Lie* *from* *me* ; if *you* *will*, I *will* *give* *some* of my *Schoolfellows* *Witnesses*, who *were* *present* with *me*.

Who *are* *they* ?

Daniel *and* *Corderius* ; *will* *you* that I *send* *for* *them* ?

Stay, I *will* *meet* *with* *them* ; but *tell* *me*, *what* *wants* *your* *Tutor* *your* *Assistance* *for* ?

To *write* *out* *something*.

At *what* *Hour* *then* *will* *you* *go* *to* *him* ?

Now *if* it *please* *you*.

When *will* *you* *return* *hither* ?

As *soon* *as* *he* *shall* *dismiss* *me*.

Now *go* *your* *ways*, *and* *bid* *him* *very* *much* *Health* *from* *me*.

I *will* *do* *it* *willingly*.

C O L L. XCIV.

A. Licetne prodire, præceptor ?

B. Quò ?

A. Primùm ad sartorem, deinde ad tonsorem.

B. Cur ad sartorem ?

A. Ut curem tibialia rescicienda.

B. Suntne lacerata ?

A. Adeò lacerata ut non possim induere.

B. Cur ad tonsorem ?

A. Ut ostendam illi ulcus quod subortum est his diebus in femore.

B. Detege ut videam.

A. Vide, quando ita placet tibi.

B. Est furunculus.

A. Ita conjiciebam.

B. Cùm aperueris tonsori, roga illum ut adhibeat emplastrum aptum ulceri.

A. Faciam ut suades.

B. Sed nunquis est qui velit prodire tecum ?

A. Imò, Joannes Flavianus.

B. Quod negotium habet ?

A. Vult adire tonsorem quoque.

May I go out, Master ?

Whither ?

First to the Butcher, and then to the Barber.

Why to the Butcher ?

That I may get my Stockings mended.

Are they torn ?

So torn that I cannot put them on.

Why to the Barber ?

That I may shew him a Sore which is risen within these few Days on my Thigh.

Uncover it that I may see it.

See, since so it pleases you.

It is a Felon.

So I conjectured.

When you shall have opened it to the Barber, ask him to lay a Plaster proper for a Sore.

I will do as you advise.

But is there any body that would go out with you ?

Yes, John Flavian.

What Business has he ?

He will go to the Barber too.

B. *Ite unâ igitur, et redite similiter.*

A. *Nunquid vis præterea?*

B. *Ut maturetis reditum, ne multemini vestrâ merendâ.*

Go together then, and return in like manner.

Would you any thing besides?

That you hasten your Return, lest you forfeit your Afternoon's Repast.

C O L L. XCV.

A. *Convenisti Petrum hodie, igitur?*

B. *Hodie.*

A. *Ubi?*

B. *In templo.*

A. *Quotâ horâ?*

B. *Octavâ matutinâ.*

A. *Nunquid rogâsti eum quando sit rediturus ad scholam?*

B. *Rogavi.*

A. *Quid dixit?*

B. *Dixit se nescire.*

A. *Debuisse exhortari ad reditum.*

B. *Feci, et multis verbis quidem.*

A. *Fecisti bene, sed quid ille respondit?*

B. *Se detineri adhuc à patre ad colligendos fructus.*

A. *Quid si scribas ad patrem ipsum de statu nostræ scholæ? nam fortasse movebitur ut remittat filium citius.*

You met Peter To-day, then?

To-day.

Where?

In the Church.

At what Hour?

At Eight in the Morning.

Did you ask him when he is to return to School?

I did ask him.

What said he?

He said that he knew not.

You should have exhorted him to a Return.

I did, and in many Words truly.

You did well, but what did he answer?

That he was detained still by his Father to gather Fruits.

What if you should write to the Father himself about the State of our School? for perhaps he will be moved to send back his Son sooner.

B. Si

B.
faciam

A.
tempore
plenissim
tuas l
des per

B.
ceptor

A.
illum
B.

A.

B.
debeo
bi?

A.
B.
A.
fed f
inter
libere

B.
fert
tem
est n
subir

A
puer

B. Si videtur ita tibi, faciam, idque diligenter.

If it seem so to you, I will do it, and that diligently.

A. Fac igitur primo tempore; sed audi, scribe plenissimè; deinde ostende tuas literas mihi, priusquam des perferendas.

Do then the first Opportunity; but hear, write very fully; then show your Letters to me, before you give them to be carried.

B. Faciam sedulo, præceptor.

I will do it diligently, Master.

C O L L. XCVI.

A. Quâ pecuniâ emisti illum librum?

With what Money did you buy that Book?

B. Quâ censēs nisi meâ?

With what think you, but my own?

A. Miror unde habueris.

I wonder whence you had it.

B. Quid miraris? an debeo reddere rationem tibi?

Why do you wonder? ought I to give an account to you?

A. Egone exigo?

Do I exact it?

B. Videris exigere.

You seem to exact it.

A. Non exigo, inquam, sed solemus confabulari sic inter nos familiariter et liberè.

I do not exact it, I say, but we are wont to talk so amongst ourselves familiarly and freely,

B. Ea res, fateor, confert plurimum ad facultatem loquendi Latinè; sed est nemo tam lenis, quin subirascatur interdum.

That Thing, I confess, conduces very much to the Faculty of speaking Latin; but there is no body so mild, but he is a little angry sometimes.

A. Est ut dicis, sed ira puerorum est brevis.

It is as you say, but the Anger of Boys is short.

A. Quod autem *rogabas* de pecuniâ, *accepi* eam à *patre*.

A. Quando *venit* ?

B. Octo *dies* abhinc.

A. Miror *quod* non *viderim* eum.

B. Non est quod *mireris*.

A. Quid *ita* ?

A. Quia *moratus* est *vix* *sesquihoram* ; nam *quum* *descendisset* de *equo*, atque *allocutus* esset me *paucis* ; *ascendamus*, *inquit*, in *tuum* *cubiculum*, *ut* *loquar* *liberius* tecum.

A. Sed *antequam* narres *cætera*, *velim* *scire* quid *sibi* *vellet* *ejus* *tam* *inopinatus* *adventus*.

B. Audiêrat *quodam* *falso* *rumore*, *ut* *fit*, me *ægro-*
tum *esse*.

A. Quid *ille*, *cum* *invenit* *te* *valentem*, *præter*
spem ?

B. Gavifus est *mirificè*.

A. Quis *dubitat* ?

B. Præterea, *egit* *maximas* *gratias* *Omnipotenti*
Deo.

A. Audio *hac* *libenter*;
perge, *quæso*.

But as to what you *asked* of Money, I *received* it of my *Father*.

When *came* he ?

Eight *Days* ago.

I wonder *that* I did not see *him* ?

You need not wonder.

Why so ?

Because *he* *stayed* scarce an *Hour* and a *Half* ; for *when* he had alighted from his *Horse*, and *had* *spoke* to me in a *few* *Words* ; let us ascend, *says* *he*, into thy *Chamber*, *that* I may talk *more* *freely* with thee.

But *before* you tell *the* *rest*, I would *know* what meant *his* so *unexpected* *Coming*.

He had heard by *some* false *Report*, as it *happens*, that I *was* *sick*.

What said he, *when* he found you well, *contrary* to his *Expectation* ?

He rejoiced *wonderfully*.

Who *doubts* ?

Besides, *he* *gave* very great *Thanks* to the *Almighty* *God*.

I hear *these* *Things* *willingly* ; go on, I pray.

B. Tum

B. T
de val
unâ, n
actione
quid mi
Opus
Quâ re

Libr
quam ;
marsupi
in man
statim
atque a

A.
quàm

B.
scilicet,
offende
ter spe
vel au
disset n

A.
summo
bi adeo

B.
gitari
nam
lum,
parum

A.
ire au
jam in

B. Tum percontatur me de valetudine ; precamur unà, non sine gratiarum actione ; tandem quærit ecquid mihi opus sit.

Opus est, pater, inquam. Quâ re eges ? inquit.

Libro decem assium, inquam ; tum ille promit ex marsupio solidum, dat mihi in manum, et vale dicto, statim conscendit equum, atque abit.

A. Cur dedit tibi plûs quàm petiveras ?

B. Quæris istud ineptè, scilicet, erat ita lætus, quia offenderat me sanum præter spem, quòd si petiissem vel aureum coronatum, dedisset mihi tam facile.

A. O quantùm debes illi summo Patri, qui dedit tibi aded bonum patrem !

B. Ne potest quidem cogitari quantùm debeam ; nam etiamsi dedisset malum, deberem tamen non parum.

A. Sed quid cessamus ire auditum prælectionem ? jam inflat tertia hora.

Then he questions me concerning my Health ; we pray together ; not without Thanksgiving ; at last he asks if I want any Thing.

I want, Father, say I. What Thing dost thou want ? says he.

A Book of Ten Pence, say I ; then he draws out of his Purse a Shilling, he gives it me into my Hand, and having bid farewell, immediately mounts his Horse, and goes away.

Why did he give you more than you had asked ?

You ask that foolishly, to wit, he was so glad, because he had found me well contrary to his Expectation, that if I had asked even a golden Crown, he would have given it to me as easily.

O how much do you owe to that greatest Father, who hath given you so good a Father !

It cannot indeed be imagined how much I owe him ; for although he had given a bad one, I should have owed Him, notwithstanding, not a little.

But why do we neglect to go hear the Lesson ? now it is almost the third Hour.

B. Omnia

B. Omnia sunt parata
mihi.

A. Et mihi quoque.

B. Eamus ergo in auditorium.

All Things are read
for me.

And for me too.

Let us go then into the
School.

C O L L. XCVII.

A. Audio fratrem tuum
revenisse jam ex Germaniâ.

B. Sic est.

A. Rediitne solus ?

B. Non omnino.

A. Quis igitur venit cum
illo ?

B. Quidam civis hujus
oppidi, qui habitaverat illic
fere biennium.

A. Cur ivit frater ?

B. Missus fuit à patre,
ut disceret loqui Germanicè.

A. Quamobrem igitur
non fuit illic diutius ?

B. Non poterat ferre
desiderium matris.

A. O tenellum adolescentem !
quotum annum agit ?

B. Decimum septimum,
si mater meminit rectè, ex
quâ audiavi id sæpius.

A. Age, quo vultu ad-
ventus ejus acceptus est à
patre ?

I hear that your Brother
is returned already from
Germany.

So it is.

Did he return alone ?

Not at all.

Who then came with
him ?

A certain Citizen of this
Town, who had dwelt there
almost two Years.

Why went your Brother ?

He was sent by my Fa-
ther, that he might learn
to talk German.

Why then was not he
there longer ?

He could not bear the
Want of his Mother.

O tender Youth ! what
Year is he going on ?

The Seventeenth, if my
Mother has remembered
right, of whom I have
heard that often.

Well, with what Coun-
tenance was his Coming
received by your Father ?

B. Ro-

Centuria Selecta.

B. Rogas ? *pater non sustinuit aspicere ; quinetiam, nec dignatus est salutare neo alloqui, sed iussit eum abire è conspectu suo.*

A. Quid præterea ?

B. Nisi mater intercessisset cum lachrymis, iusserrat apparitorem accersi, qui conjiceret miserum in carcerem.

A. Atqui non poterat iussu magistratûs.

B. Nescio, tamen conabatur.

A. Quid factum est postea ? cubuitne vestræ domi ?

B. Minimè verò.

A. Ubi igitur ?

B. Nosti meæ fororis virum ?

A. Tanquam te.

B. Missus est eò à matre, dum patris ira deservesceret.

A. Quid accidit tandem ?

B. Mater egit cum nostris propinquis et amicis, ut mitigarent iratum patrem.

A. Sic igitur tuus frater rediit in gratiam cum patre.

Do you ask ? *my Father could not bear to see him ? moreover, he neither vouchsafed to salute nor speak to him, but bad him be gone out of his Sight.*

What besides ?

Unless *my Mother* had interceded with Tears, *he had ordered a Serjeant to be sent for, to throw the Wretch into Goal.*

But *he could not without the Leave of the Magistrate.*

I know not, yet *he endeavoured it.*

What was done afterwards ? *did he lie at your House ?*

No indeed.

Where then ?

Do you know *my Sister's Husband ?*

As well as you.

He was sent *thither* by my Mother, till my Father's Anger should cool.

What happened at length ?

My Mother treated with our Relations and Friends, that they should pacify my angry Father.

So then your Brother returned into Favour with your Father.

B. Id.

Corderii Colloquiorum

B. Id fuit non magni negotii; nam jam patrem coeperat poenitere quod exscaudisset sic, quoddamque accepisset filium tam graviter.

A. Nempe, dies leniērat ejus iram.

B. Tamen recepit eum eā lege, ut promitteret se rediturum in Germaniam statim à vindemiā.

A. Vide quā ineptus iste affectus in nostras matres sit.

B. Atqui matres ipsæ sunt in causā; nam cur amant nos adeo tenerè?

A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam?

B. Maximè.

That was no great Difficulty, for now my Father had begun to repent that he had been so angry, and that he had received his Son so roughly.

That is, Time had mitigated his Anger.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

See how foolish that Affection towards our Mothers is.

But the Mothers themselves are in fault; for why do they love us so tenderly?

It is difficult to force Nature. Do you remember a Verse out of Horace to that Purpose?

Yes.

C O L L. XCVIII.

A. Quando rediisti domo?

B. Tantum hodie.

A. Ubi est tuus frater?

B. Mansit domi.

A. Cur mansit?

B. Ut pranderet cum matre.

When did you return from Home?

Only to Day,

Where is your Brother?

He remained at home.

Why did he remain?

That he might dine with my Mother.

A. Cur

Centuria Selecta.

A. Cur non mansisti et
tu ?

Why did not you remain
also ?

B. Pranderam jam cum
patre.

I had dined *already* with
my Father.

A. Quis ministrabat vo-
bis ?

Who *ministered* to you ?

B. Ancilla.

The Maid.

A. Ubi erat mater ?

Where *was* your Mo-
ther ?

B. Domi etiam, sed oc-
cupata.

At Home too, but *busy*.

A. In quâ re ?

In what Thing ?

B. In recipiendo tritico
quod fuerat advectum no-
bis.

In receiving *Wheat* which
had been brought us.

A. Quando redibis do-
mum ?

When *will* you *return*
Home ?

B. Quum accersar à pa-
tre.

When *I shall be sent for*
by my Father.

A. Quo die istud erit ?

Upon what Day *will*
that be ?

B. Fortasse ad quatuor
dies hinc.

Perhaps *about four Days*
hence.

A. Cur vos commeatis
tam saepe ?

Why do you go and come
so often.

B. Sic parentes volunt.

So our Parents will.

A. Quid agitis domi ?

What do you do at home ?

B. Quod jubemur à pa-
rentibus.

What *we are bid* by our
Parents.

A. Sed interim tempus
studiorum perit.

But *in the mean while* the
Time of Study is lost.

B. Non omnino perit.

It is not altogether lost.

A. Quid igitur ?

What then ?

B. Quoties pater non est
necessario occupatus, exer-
cet

As often as my Father is
not necessarily employed, he
exercises

Corderii Colloquiorum

nos omnibus horis ; *ma-*
ante et post prandium,
ante cenam, à cenâ diu
satis ; postremò, etiam ante-
quam eamus cubitum.

A. Quibus rebus exer-
cet vos ?

B. Exigit à nobis ea po-
tissimum quæ didicimus totâ
hebdomade in scholâ ; in-
spicit themata, ac interro-
gat nos de iis ; sæpe dat
nobis aliquid describendum
Latinè, vel Anglicè ; inter-
dum etiam proponit nobis
sententiam vernaculo ser-
mone vertendam Latinè ;
interdum, contrâ, jubet red-
dere aliquid Latinum An-
glicè ; postremò, ante ci-
bam et post, semper legamus
aliquid ex Anglicis bibliis,
idque totâ familiâ præ-
sente.

A. Nihilne interrogat de
catechismo ?

B. Facit id omni Domi-
nico die, nisi fortasse absit
domo.

A. Narras mira, si mo-
do sint vera.

exercises us at all Hours ;
in the Morning, before and
after Dinner, before Sup-
per, after Supper long e-
nough ; lastly, also before
we go to Bed.

In what *Things* doth he
exercise you ?

He exacts from us those
Things chiefly which we
have learned the whole
Week in School ; he looks
upon our Themes, and in-
terrogates us about them ;
he often gives us some-
thing to write in Latin or
English ; sometimes too he
proposes to us a Sentence in
our Mother Tongue to be
turned into Latin ; some-
times, on the other hand,
he bids us turn something
which is Latin into English ;
lastly, before Meat and af-
ter, we always read some-
thing out of the English
Bible, and that the whole
Family being present.

Does he interrogate you
nothing about the *Cate-*
chism ?

He does that every *Lord's*
Day, unless perchance he
be from Home.

You tell wonderful *Things,*
if only they be true.

B. Imò

B. I
quàm
oblitus
rum, de
monere

A. C
mit tan
condis
B. U
ludamu
et abute

A.
est mira
dentia ;
estis ca
dit vobi
râ !

B. F
quam c
jus cæte
A. I
pium
habeas
sed in ar

B. F
quòd m
ter.

A.
monend
maximè
B. F
tur ?

Centuria Selecta.

B. Imò sunt longè plura
quàm quæ narravi; nam
oblitus sum civilitatem mo-
rum, de quâ etiam solet ad-
monere nos in mensâ.

A. Cur pater vester su-
mit tantum laborem in do-
cendis vobis?

B. Ut scire intelligat, num
ludamus operam in schola,
et abutamur tempore.

A. Diligentia hominis
est mira, atque adèd pruden-
tia; O quàm devincti
estis cælesti patri, qui de-
dit vobis talem patrem ter-
râ!

B. Faxit ille, ut nun-
quam obliviscamur hoc, et
ejus cætera beneficia.

A. Idud est bonum et
pium optatum; cura ut
habeas non modò in ore,
sed in animo etiam.

B. Habeo tibi gratias,
quòd mones me tam fideli-
ter.

A. Debemus officium
monendi bene omnibus, sed
maximè fratribus.

B. Fratribusne solis igi-
tur?

Nay there are far more
than what I have said
for I forgot Civility
Manners, of which too
he uses to admonish us at
Table.

Why does your Father
take so much Pains in
teaching you?

That so he may under-
stand, whether we lose our
Labour in the School, and
abuse our Time.

The Diligence of the
Man is wonderful, and also
his Prudence; O how ob-
liged are you to your Hea-
venly Father, who has gi-
ven you such a Father upon
Earth!

May he grant, that we
never forget this, and his
other Kindnesses.

That is a good and pi-
ous Wish; take care that
you may have it not only in
your Mouth, but in your
Mind also.

I give you Thanks, that
you advise me so faith-
fully.

We owe the Duty of ad-
vising well to all, but chief-
ly to our Brethren.

To our Brethren only
then?

A. Dico

Corderii Colloquiorum

A. Dico eos potissimum
hic, qui sunt con-
juncti nobis ex fide in
Christo.

B. Judicas rectè, sed viso-
rum frater reverterit tan-
dem domo; nam est admo-
dum promptus ad cessan-
dum.

I call those chiefly Bre-
thren here, who are joined
to us by Faith in Christ.

You judge rightly, but I
go to see whether my Bro-
ther be returned at length
from Home; for he is very
ready to play the Truant.

C O L L. XCIX.

A. Ades, Bernarde.

B. Adsum, præceptor.

A. Quid agunt tui duo
condiscipuli?

B. Docentur adhuc à
subdoctore.

A. Tunc pronunciasti
jam contextum prælectionis
in crastinum mane?

B. Pronunciavi.

A. Satisne rectè?

B. Satis gratia Deo.

A. Quis audiuit te?

B. Ludimagister.

A. Bene habet; sed est
quod velim monere te.

B. Ego percipio audire
istud.

A. Cogitandum tibi sæ-
penumero, quantum debeas
Deo largitori omnium bo-
norum, qui dederit tibi et
ingenium, et tam felicem
memoriam.

Come hither, Bernard.

I am here, Master.

What do thy two School-
fellows?

They are a teaching as
yet by the Usher.

Have you said over al-
ready the Words of the
Lesson against to morrow
Morning?

I have said them.

Well enough?

Enough, Thanks to God.

Who heard you?

The Head-master.

It is well; but there is
something which I would
admonish thee of.

I greatly desire to hear
that.

You must think often,
how much you owe to God
the Giver of all good Things,
who has given you both an
Understanding, and so hap-
py a Memory.

Quid

Bre- B. Quid non debeam illi,
joined qui dedit mihi omnia ?

but I A. Dic aliquot ejus præ-
Bro- tigua beneficia, quemadmo-
length dum docui te aliquando.

very B. Ille coelestis pater de-
dit mihi corpus, animam,
vitam, bonam mentem, bo-
nos parentes, locupletes,
nobiles, bene affectos erga
me ; et qui non modò sup-
rd. peditant mihi copiosè omnia
necessaria ad hanc vitam,
hool- sed etiam, quod est longè
ng at maximum, curant me in-
stituendum tam diligenter
er al- bonis literis, et bonis mori-
the bus, ut nihil sit requiren-
orrow dum præterea.

God. A. Dixisti omnia ista ve-
rè, sed prætermisisti unum
quod est singulare benefici-
um Dei. Scin'tu quid sit ?

ere is B. Sine me cogitare
would paulisper.

hear A. Cogita otiosè.

often, B. Nunc ego reminiscor,
God sed nescio quibus verbis pos-
sint exprimere id pro magni-
tudo rei.

Quid

What must I not owe to
him, who hath given me
all Things ?

Tell me some of his *princi-
pal* Kindnesses, as I have
taught thee sometimes.

That heavenly Father
hath given me a Body, a
Soul, Life, a good Under-
standing, good Parents, rich,
noble, well affected towards
me ; and who not only
afford me plentifully all
Things necessary for this
Life, but also, which is far
the greatest, take care that
I be instructed so diligently
in good Letters, and good
Manners, that nothing is
to be required further.

You have said all those
Things truly, but have o-
mitted one Thing which is
a singular Kindness of God.
Do you know what it
is ?

Let me think a little.

Think at your Leisure.

Now I remember, but I
know not in what Words
I may be able to express it
according to the Greatness
of the Thing.

Corderii Colloquiorum

A. Tamen dic quomo-

Cogito etiam atque

A. Dic tandem.

B. Beneficia Dei erga me sunt innumerabilia, in corpore, in animo, in externis rebus; sed nullum potest cogitari nec dici majus, quàm quòd dederit mihi gratis suum unicum filium, qui redemit me miserimum peccatorem, et captum sub tyrannide Satanae, ac destinatum aeternae mortis; idque suâ morte crudelissimâ, et maximè ignominiosâ omnium.

A. Dixisti aptè satis, et ferè totidem verbis quot docueram te aliàs; sed nunc quid Deus praestitit hoc tantum beneficium tibi uni?

B. Minimè verò.

A. Quibus praeterea?

B. Omnibus, quotquot crediderint evangelio fideliter ac verè.

A. Age, profer locum ex Evangelio sancti Joannis in eam sententiam.

Yet say it in any manner you can.

I think again and again.

Say at length.

The Kindnesses of God towards me are innumerable, in Body, in Mind, in external Things; but nothing can be thought or spoke of greater, than that he hath given me gratis his only Son, who hath redeemed me a most miserable Sinner, and captive under the Tyranny of the Devil, and destined to eternal Death; and that by his Death the most cruel, and most ignominious of all.

You have said properly enough, and almost in as many Words as I had taught you at other Times; but whether hath God done this so great a Kindness for you alone?

No indeed.

For whom besides?

For all, how many soever as believe the Gospel faithfully and truly.

Come, produce a Place out of the Gospel of Saint John to that Purpose.

B. Deus

Centuria Selecta.

B. Deus sic dilexit mundum, ut daret suum unicum filium, ut omnis qui credit in eum, non pereat sed habeat æternam vitam; nam Deus non misit suum filium in mundum, ut condemnet mundum, sed ut mundus intervenietur per eum; qui credit in eum non condemnabitur, qui verò non credit condemnatus est jam; quia non credit in nomen unigeniti filii Dei.

A. Hastenus satis, sed quis sunt ista verba?

B. Ipsius Christi, loquentis de se.

A. Quem alloquitur?

B. Nicodemum, qui venerat ad eum nocte.

A. Christus ipse noster servus Servator faxit, ut noscimas magis ac magis in cognitione ipsius.

B. Faciet, spero.

A. Perge igitur, ut cæsti, alacriter, quod Deus vertat in gloriam sui nominis.

B. Ita precor.

A. Eamus cœnatum.

God hath so loved the World, that he hath sent his only Son, that every one who believeth in him, shall not perish, but have eternal life; for God hath not sent his Son into the World, that he should condemn the World, but that the World should be saved by him; who believeth in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

Thus far enough, but whose are those Words?

Christ's himself, speaking of himself.

Whom doth he speak to?

Nicodemus, who had come to him by night.

May Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

He will do it, I hope.

Go on then, as you have begun, cheerfully, which may God turn to the Glory of his Name.

So I pray.

Let us go to Supper.

Orderii Colloquiorum

COLL. C.

Patris pater, ut ac-
rediit è Galliâ.

Rediit sanè.
Quando ?
Idunæ vesperi.

A. Non fuit ejus adven-
tus molestus tibi ?

B. Quid, molestus ! imò
verò jucundissimus : sed cur
rogas istud ?

A. Quia fortasse, illo
absente, est tibi potestas vi-
vendi liberius.

B. Nescio quam liberta-
tem narras mihi.

A. Potandi, ludendi, cur-
fitandi.

B. An igitur putas me
agere nihil aliud, dum pa-
ter abest ?

A. Sic ferè omnes solent.

B. Dissoluti pueri qui-
dem : nam quod attinet
ad me, vivo sic, patre ab-
sente, ut eo præsente ; bibo
quantum est satis, ludo
cùm tempus postulat, non
discurro, sed prodeo in
publicum cum bonâ veniâ
matris, cùm habeo aliquid
negotii.

Your Father, as I have
heard, is returned out of
France.

He is returned indeed.

When ?

On Monday Even-
ing.

Was not his Coming
troublesome to you ?

What, troublesome ! nay
but very pleasant : But
why do you ask that ?

Because perhaps, he be-
ing absent, you have Leave
to live more freely.

I know not what Free-
dom you tell me of.

Of drinking, of playing,
of running up and down.

Do you think then that I
do nothing else, whilst my
Father is absent ?

So commonly all use to do.

Dissolute Boys indeed :
For as to what belongs to

me, I live so, my Father
being absent, as when he is
present : I drink as much as
is enough, I play when the
Time requireth, I do not
run up and down, but go
abroad with the good Leave
of my Mother, when I have
any Business.

A. Etsi

A. E
ditus m
B. A
quid pu
ceptum
utroque
tuum p
trem :
noster ?
rentibus
pater e
nomine

A.
Latinis
B. C
quid di
plùs vi
deberi
pertuler
ac labo

A. M
quæ dix

B. C
mibi ?

A.
riam se
tiâ ; n
præcept
ut imp
tium ej

B. S
quod co
negotio

Centuria Selecta

A. Esne tantopere subditus matri?

B. Æquè ac patri; nam quid putas, nonne est præceptum Domini æquale de utroque? Honora, inquit, tuum patrem et tuam matrem: quid inquit Paulus noster? Filii, obedite parentibus in Domino: nonne pater et mater continentur nomine parentis?

A. Istuc observatur à Latinis auctoribus.

B. Quinetiam, si esset quid discrimen reverentiæ, plus videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.

A. Novi ista, et omnia quæ dixisti placent mihi.

B. Cur ergo repugnabas mihi?

A. Ut accerferem materiam sermonis eâ repugnantiâ; nam, ut tute nôsti, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.

B. Sanè est bonum otium quod consumitur in honesto negotio.

Are you so great subject to your Mother?

As much to your Father: for both is not the Commandment the Lord alike concerning both? Honour, quoth he, thy Father and thy Mother. What saith our Master, to obey your Parents in the Lord: Are not Father and Mother contained in the Name of Parent?

That is observed by the Latin Authors.

Moreover, if there were any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone so great Sorrows and Pains for us.

I knew those Things, and all the Things which you have said please me.

Why then did you contradict me.

That I might produce Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we should spend our Leisure in such Discourses.

Truly it is a good Leisure which is consumed in honest Business.

A. Huc

Orderii Colloquiorum

pertinet istud
Africani, qui
nonquam esse
solusum, quàm cum
iosus ; ut didicimus
one.

nunc tempus ad-
ponamus finem
nunc sermone.

A. *Mones rectè ; nam*
fortasse cœna tardatur tuâ
causâ domi.

B. *Loquemur plura in*
nostro proximo congressu,
si Dominus permiserit.

A. *Præcor tibi prospe-*
ram noctem.

A. *Et ego tibi.*

Hitherto pertains that
Apophthegm of Africanus,
who said, That he never
was less at Leisure, than
when he was at Leisure ;
as we have learnt out of
Cicero.

But now the Time ad-
monishes that we should put
an End to this Discourse.

You advise well ; for
perhaps Supper is delayed on
your Account at Home.

We will talk more at our
next Meeting, if the Lord
shall permit.

I wish you a good Night.

And I to you.

F I N I S.

that
nus,
ever
than
ure ;
of

ad-
d put
e.

for
e.

our
Lord

ight.